

HISTORY OF THE AMERICAN BOARD OF COMMISSIONERS

for

FOREIGN MISSIONS

2d ed.

BY

JOSEPH TRACY

New York, m. w. Dooley

~~MISSION HOUSE, BOSTON~~

MAY 6, 1842

RECOMMENDATIONS OF THE WORK

BY THE SECRETARIES OF THE BOARD.

THE "History of the American Board of Commissioners for Foreign Missions, by the Rev. Joseph Tracy," is far from being a mere abstract of the Annual Reports of the Board. The civil year, to which he has reduced his facts, does not correspond to the financial year embraced in those Reports. This made it necessary for the author to consult the original documents, which he did with laborious and accurate research. The plan of his history, if not so well adapted as some other to continuous reading and popular effect, is admirably fitted for reference, and for aiding those on whom it may devolve to give instruction concerning missions at the Monthly Concert and elsewhere. What we say is of course not designed to imply, that the Board is in any way responsible for the correctness of the facts or opinions embodied in this work; but we may express our own conviction, that it will not soon be superseded by a history more comprehensive, more concise, more clear and accurate, or more worthy of occupying a place in the libraries of ministers of the gospel, and intelligent laymen.

RUFUS ANDERSON,	}	<i>Secretaries of the A. B. C. F. M.</i>
DAVID GREENE,		
WM. J. ARMSTRONG,		

Mission House, Boston, May 6th, 1842.

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PREFACE

TO THE SECOND EDITION.

THIS work first appeared as a part of the "History of American Missions," published at Worcester, Mass. in 1840. In disposing of the first edition, of 2500 copies, it was found that the wishes of many purchasers would be better met by a separate publication of the histories of which it was composed. This second edition has been prepared accordingly.

The whole work has been carefully revised by the author, aided by the notes and remarks of missionaries and others, best able to detect its inaccuracies, and point out its defects. The history is brought down as near to the time of publication, as documents from the several missions render practicable. There are, however, many things in the documents of the last five or six years especially, of which time has not yet shown the bearing or the value, and which, as they cannot now be advantageously used, must be left to enrich the pages of some future historian of the Board.

Some changes have been made in the illustrations. A few unimportant cuts have been thrown out, some of the maps have received corrections, and some new maps are added.

In the text the orthography of Arabic names has been changed, in accordance with the system which was proposed by the convention of American missionaries at Jerusalem, assisted by the Rev. Dr. Robinson, in 1838, and which will probably be adopted by writers generally. In the maps, the change could not well be made; so that the same place is called Mansûriyeh in the text, and Mansooreea on the map.

Some attempts have been made, to improve the work as a book of reference; and it is hoped that in its present form, any remembered fact mentioned in it will be easily found. To some extent, it may serve as an index to the Missionary Herald and Reports of the Board; though it should be remembered that the events which occurred in a single year, and in this work are narrated in the history of that year, are often scattered through two or three volumes of the Herald, and two or three Annual Reports. In those publications, a more full account of many things may be found. In some cases, however, their statements are less complete. During the persecution at Constantinople, for example, it was thought unsafe to publish much that was known; as it would immediately go back to Constantinople, and provoke the persecutors to greater violence. Concerning the papal mission in the Sandwich

Islands, some important documents were inaccessible, till, of late, they were procured from France. Several other cases of the same kind might be specified.

The author regrets that the necessity of printing this work at a distance from his residence, has rendered it impracticable for him to examine the proofs. From the character of the publisher, however, he trusts that this duty has been satisfactorily performed.

Boston, May, 1842.

HISTORY

OF THE

AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS.

PREFACE.

FOR the materials of this History, the author is indebted, most especially, to the kindness of the Prudential Committee of the Board, who have granted him free access to their numerous and valuable unpublished documents. Besides these, the principal sources of information have been, the thirty Annual Reports of the Board; thirty-five volumes of the Panoplist and Missionary Herald; Du Halde's China; Barrow's Travels in China; Medhurst's China; Abeel's Residence in China; Gutzlaff's Voyages and History of China; Crawford's Indian Archipelago; Raffle's History of Java; Malcolm's Travels; Georgii Alphabetum Tibetatum; Osborn's Doctrinal Errors of the Apostolic and Early Fathers; Heeren's Researches; Tod's Annals and Antiquities of Rajasthan; Maurice's Ancient India; Ward's View of the Hindoos; Malcolm's Central India; Duff's History of the Mahrattas; Memoirs of William Carey; of Buchanan; of Swartz; Read's Christian Brahmun; Ramsey's Missionary Journal; Memoirs of Mrs. Judson; of Gordon Hall; of Harriet Newell; Knox's, Percival's and Cordiner's Accounts of Ceylon; Upham's Sacred and Historical Books of Ceylon; Malcolm's History of Persia; Smith and Dwight's Researches in Armenia; Memoirs of Levi Parsons; of Pliny Fisk; Anderson's Peloponnesus and Greek Islands; Voyage of Tyerman and Bennett; Ellis' Polynesian Researches; Stewart's Sandwich Islands; Dibble's History of the Sandwich Islands; Williams' Missionary Enterprises in the South Seas; Loskeil's History of the Moravian Missions among the American Indians; Memoirs of David Brainerd; of Catherine Brown; Parker's Exploring Tour beyond the Rocky Mountains; Smith and Choules' History of Missions; Brown's History of Missions; Humphrey's History of the Society for Propagating the Gospel in Foreign Parts; Life of Eliot (Wilson's and Sparks'); Life of Wheelock; Stone's Life of Brant; Holmes' American Annals; Massachusetts and Hazard's Historical Collections; Drake's Book of the Indians; Morse's Report on Indian Affairs; Mather's Magnalia; Morton's New England Memorial; Memoirs of Samuel J. Mills; the Christian Observer, Missionary Register, and other periodicals and newspapers published within the last thirty years. Some facts have also been learned from the recollections of individuals, and from private journals and letters of missionaries.

To bring the transactions of the Board and of so many missions, so distant and distinct from each other, into one connected history, is no easy task; nor is it easy to decide what arrangement of the matter would be most favorable to its accomplishment. On the whole, it has been thought best to adopt the form of annals. By giving the events of each year in one chapter, the gradual increase of the resources, operations and influence of the Board are better exhibited, and the chronological order of events is more readily seen and remembered. In the history of each year after 1812, the account of the annual meeting and domestic operations of the Board is placed first; then

that of the Bombay or Mahratta mission ; then that of the mission to Ceylon ; and afterwards of the other missions, always in the same order. By this arrangement, the account of any mission for any year is easily found ; and those who choose, may read the history of each mission continuously, from beginning to end.

Names, dates and numbers have been given with as much particularity as seemed consistent with the design of making a readable work. Whatever of these is found wanting in the body of the history, will, it is hoped, be supplied by the tables in the Appendix ; where, also, some important documents will be found, which could not be conveniently introduced into the body of the work.

It is obvious that a work of this size cannot narrate all the interesting events that have occurred in the operations of the Board and its missions. The most that can be done, is to give such a selection as shall best show the general character and results of each mission, and of the whole system. This part of the work has been attended with considerable difficulties, some of which are, from their nature, insurmountable. It is not always possible to know what have been the results of any particular measure ; or what, of the events that occur in the vicinity of a mission, are produced by its influence. Many of the transactions, too, are of such recent date, that their most important influence is yet to be exerted, and can be known only in future years.—For similar reasons, due prominence may not always have been given to the labors of each missionary.

The account of missions previous to the formation of the American Board, embracing a period of 190 years, could be only a brief summary of the principal enterprises and their more important results. It has cost an unexpected amount of labor. The subject needs and deserves such attention as it has not yet received.

Several of the maps are struck from cerographic plates, prepared by Mr. Morse, the inventor of cerography. Those of the several islands of the Sandwich group are copied from a map of the Sandwich Islands, drawn, engraved and printed at Lahainaluna, by natives who have been educated under the care of the American Mission. Several others have been prepared expressly for this work, from manuscript and printed maps furnished by missionaries, and never before published in this country.

It may be proper to state, that neither the Board, nor any of its officers, are responsible for the character or contents of this work. At the request of the author, the Prudential Committee have granted important facilities for preparing it. For the use made of them, the author alone is responsible. If they have been so used as to promote the great and good object for which the Board exists, he will not have labored in vain.

Boston, Nov. 1, 1839.

CHAPTER XXI.

1829.—Meeting at Albany.—Bombay.—Additions to the church.—Donations to the Schools.—Ceylon.—An eclipse.—Discomfiture of the Brahmuns.—China.—Bridgman and Abeel embark.—Mediterranean.—Mr. Anderson's agency.—Misunderstandings removed.—Plans formed.—Intercourse with the Greek government.—Schools and school books.—Mr. Bird visits Barbary.—American Indians.—Numerous conversions.—Sandwich Islands.—Foreigners brought under law.—Visit of the Vincennes.—Letter from the President of the United States to the king.—Mr. Green visits the Northwest coast.

THE twentieth annual meeting was held at Albany, on the 7th, 8th and 9th days of October. William Ropes, Esq. declining re-election as auditor, John Tappan, Esq. and Mr. Charles Stoddard were chosen. The receipts for the financial year had been \$106,928,26 ; the payments to meet current expenses, \$92,533,13. The debt was reduced to \$7,784,58.

The late reinforcement enabled the mission to give greater extent and efficiency to every department of its labors ; and there seemed to be a better state of feeling in all classes of people around them. The congregations on the Sabbath gradually increased in numbers and seriousness. Three persons were admitted to the church in April. One of them, of Portuguese descent, had begun to prepare himself to labor as an assistant to the mission ; supporting himself meanwhile, because he thought it would be wrong to live on the sacred funds of the mission, while his ability to be of use was yet doubtful.—The schools increased. At the annual examination, distinguished English residents were gratified and surprised at the progress made by the girls. Sir John Malcolm, the governor, made a donation of 300 rupees, (about \$130) for the support of female schools, and others gave 1200 rupees more. The District Committee of the Society for promoting Christian Knowledge offered to support six female schools under the care of the mission. This raised the number to 18. The superiority of the mission schools was acknowledged by parents and children of all classes, and new schools, for girls as well as boys, were earnestly requested in distant towns and villages.—The health of Mr. Graves had been so impaired by the climate, that he was advised to return to America for a few years. Unwilling to leave India, he attempted a voyage to Ceylon ; but not finding a passage from Ceylon, he turned aside to the Neilgherry Hills, where he remained, gradually improving, for more than a year.

Bombay. Mission extended.

Of the CEYLON MISSION, both Mr. Woodward and Dr. Scudder were obliged to spend a considerable part of the year on Neilgherry Hills, for the recovery of their health. Owing to the admirable system with which the affairs of the mission were conducted, and the aid

Ceylon Mission.

supplied by 25 native assistants, no department of labor was suspended. Mr. Spaulding found time to visit the famous pearl fisheries at the proper season, where he spent a fortnight usefully in distributing tracts and portions of Scripture, and in giving religious instruction to men of all religions, many of whom were native Christians, assembled from various parts of Ceylon and the adjacent continent. In another tour, twenty miles or more east of the mission stations, he found such a desire for schools, and for persons to reside there who could read and explain the Bible, that he left two native readers there for three months, hoping, in the end, to make more permanent arrangements for their benefit.—Eight persons were received into the churches during the year.

The Schools, and the Eclipse.

The system of schools was steadily accomplishing its work, laying broad and deep the foundations of future success. The whole number under instruction was 3436. Their improved system of education was attracting the attention of all orders of men. The Seminary, especially, was made to bear powerfully on the question, whether the Brahminical religion is true. The Brahminical systems of geography and astronomy are parts of their religion, and as such, claim infallibility, and if they are overthrown, the whole must fall. The Brahmun cannot admit that the earth is a sphere, or that it moves; and a slight knowledge of geography shows that many of the mountains and seas mentioned in the histories of their gods, have no existence. Eclipses are said to be caused by two monsters,—serpents, they are sometimes called,—who attempt to devour the sun and moon. These serpents were doubtless originally intended as emblems of the ascending and descending nodes, called, even in some of our almanacs, the “dragon’s head” and “dragon’s tail,” near which alone eclipses can take place; but modern Brahmuns teach, that they are actual serpents, or monsters, Katoo and Rahoo; and when an eclipse occurs, the people call earnestly upon the gods, to deliver the endangered luminary. Still, strange as it may seem, their learned men can calculate the time when it will please Rahoo to seize the moon, how much of it will come within his grasp, and how long the struggle will continue.

Vesuvénather, whose ancestors, for nine generations, had been astronomers, and who was the most learned native astronomer in the region, had published his annual almanac, in which he predicted an eclipse of the moon, on the 21st of March, at 24 minutes past 6, P M., which would obscure five eighths of the moon’s disc. According to calculations at the Seminary on European principles, it was to commence at 9 minutes past 6, and to obscure only three eighths of the moon’s disc. There was a difference, too, of 24 minutes in the duration of the eclipse. Hearing of the difference, Vesuvénather, assisted by his brethren, carefully reviewed his calculations, and re-affirmed their correctness. As the time drew near, a leading and zealous Brahmun grew deeply interested in the affair, and ran from place to place, calling the attention of the people to the decisive evidence about to be given, of the superiority of their religion over Christianity. The evening came. At 6 o’clock, Mr. Poor

and his students, the Pandarum and his friends were all assembled. The telescope was ready, with the nicely regulated watch, and all convenient apparatus. They turned to the east, but a small cloud was rising, which threatened to conceal the object of their anxiety. At 9 minutes past 6, the cloud was still there. In another minute, the moon appeared. A small spot was visible on her northeastern limb; but "it was the cloud—certainly it was the cloud." In two minutes more the cloud was gone; but the spot had grown, and the eclipse had certainly begun. The Pandarum was silent for a while, and then began to abuse the native astronomers for "imposing upon the people." Mr. Poor defended his acquaintance Vesuvenather, on the ground,—which a believer in the infallibility of their system could not admit,—that even the most learned men are liable to mistakes. He then led the way to his school room, and delivered a lecture on eclipses. By means of an orrery, putting a lamp in the place of the sun, he showed them the heavenly bodies as they had seen them at sunset; and then, extinguishing all the lamps but that which represented the sun, they saw how the shadow of the earth eclipsed the moon. The Pandarum himself was gratified, and the company generally expressed their delight, at seeing the two great serpents changed into two shadows, that of the moon, and that of the earth.—But after all, might not their time-pieces be wrong, and the native astronomers right? Two other tests remained; the magnitude and the duration of the eclipse. These were watched with intense interest; but it was certain that less than half of the moon was obscured, and that the duration was just what had been predicted at the Seminary. The Hindoo system was seen to be incorrect. There could be no doubt about it; and there were great reasonings among them, as to what could be the result. A few days afterwards, Dashiell, one of the students at the Seminary, called on Vesuvenather. The old man brought forward an ancient book, which he said was written more than 200 years ago, and which contained the true theory of eclipses. He said he had long been acquainted with that theory, and knew it to be the true one. Being asked why he did not make it known to the people, and especially to the learned in the district, he replied, that "the people would not believe it, nor could they be made readily to understand it."—Does the reader ask, what was the result of all this? Not a single instance of conversion, for astronomical truth cannot change the heart; but the learned were compelled to regard and treat the Seminary and the mission with more respect than formerly; their words had more weight with people of every class; their preaching had better access to the minds of men; the confidence of the people, too, in the Brahmuns, was weakened, and in every way it was favorable to the dissemination and candid reception of that truth by which the heart is changed.

A new mission was commenced in the east. The Rev. ^{Mission to China.} Elijah C. Bridgman sailed from New York for Canton, in China, in the ship Roman, on the 14th of October. He was accompanied by the Rev. David Abeel, missionary of the American Seamen's Friend Society to

Seamen in Canton and its vicinity. Mr. Abeel had received an appointment as a missionary of the Board, if, after the expiration of a year, he should think it his duty to become a missionary to the Chinese. Their passage and their support at Canton for a year was given by a merchant at New York, engaged in the Canton trade, who felt a deep interest in the mission, and had furnished many of the facts and arguments which justified its commencement.

Greece. Mr. Anderson's visit.

The struggle of the Greeks for independence had excited a lively sympathy throughout the Christian world, and especially in the United States. American soldiers volunteered to fight the battles of Greece; statesmen lent her their influence, and the rich sent food and raiment to her suffering people. A committee of ladies at New York sent liberal supplies, and Mr. King, who was formerly in the service of the Board, went as their agent to distribute them. The churches partook of the general enthusiasm, and felt that they must now supply "regenerated Greece" with the bread of life; but the Board could not safely go forward, without more perfect information. Plans were to be laid, too, for the conduct of missions in Syria and Asia Minor, which it was intended soon to resume. The whole missionary force in that part of the world, except Mr. Temple, was now together at Malta, and could easily be consulted. Another reason was decisive, for sending an agent from the Rooms to the Mediterranean without delay. Messrs. Gridley and Brewer, it will be recollected, went out unmarried. By misunderstanding some facts and imagining others, they came to the conclusion, that the Prudential Committee were averse to the marriage of missionaries generally, and had contrived and managed to send them out single by unfair means. This conclusion seems to have been formed during the voyage, and on their arrival was communicated to the American and some of the English missionaries in that part of the world. On hearing their statements, some felt that dear friends had been abused; the wives of the missionaries understood that they were regarded as incumbrances to their husbands; confidence in the Committee was impaired, and all felt that a false principle had been adopted, which would seriously injure the cause of missions. It was indispensable to the peace, happiness and usefulness of the mission, that these matters should be explained more perfectly than could well be done by writing; and from the known character of the brethren there, and their demeanor while misinformed, such explanation was evidently practicable.

Mr. Anderson was therefore directed, near the close of the last year, to proceed first to Malta, and then to Greece. He arrived at Malta on the 1st of January, 1829. Here he remained about two months. During this time, the mistakes into which the brethren had been led were satisfactorily explained, the history of the mission carefully reviewed, and principles and plans for future operations established. In this work, valuable aid was received from the missionaries of the principal English societies. He then left Malta, accompanied by the Rev.

Eli Smith, and by the Rev. Mr. Robertson, an American Episcopalian missionary, for the Ionian Islands. Having visited the most important places in the Morea and the principal Greek Islands, and met Mr. King at Egina, he proceeded to Smyrna, and then returned by Malta to the United States. The results of his investigations in Greece were published in a volume, which probably gives the best view anywhere extant, of the intellectual, moral and religious condition and prospects of Greece, as they then were.

In obedience to his instructions, Mr. Anderson had several interviews and some written correspondence with the Count Capo d'Istrias, then President of Greece. The President learned, with apparent satisfaction, the plans of the Board for the establishment and superintendence of schools, the supply of books, and the introduction of Scripture lessons. He intimated that the Board might proceed according to those plans, without hinderance from the government. He preferred, however, as more befitting the dignity of Greece, to receive a loan from the Board, to be deposited in the national bank of Greece, and expended in executing a plan for general education which he had devised. Such a loan he had solicited from the Society for Elementary Instruction at Paris, and now solicited from the friends of Greece in America. If this loan should be granted, the superintendents of schools appointed by the Board, being suitable men, might receive similar appointments from the Greek government also, and statedly report the condition of the schools to both. This plan Mr. Anderson could only refer to the Prudential Committee. It was never executed, as the Board did not feel authorized to loan funds to nations.

In all the nations bordering upon the Mediterranean, there was found to be almost an entire destitution of school books in the languages spoken by the people. In the common schools in Greece, on the old system, the course of study was confined to a very small spelling book, a collection of prayers and the Psalter, all in ancient Greek, which none of the children and few of the teachers understood. Even of these, no school had an adequate supply, and many had no printed books of any kind. The few Lancasterian schools which foreign benevolence had planted, had a partial supply of books which the children could understand. The most uneducated Greeks saw the difference between the two systems, and in ordinary conversation called those upon the old system *pseudoscholeia*, false schools. The missionaries earnestly recommended the publication of a series of elementary school books, for the nations which use the Greek, Armeno-Turkish and Arabic languages; the books to be well seasoned with moral and religious truth. The work was commenced, and has been carried on successfully. The Board has furnished, in Modern Greek, besides spelling and reading books, elementary works on arithmetic, grammar, geography, history, and the evidences of Christianity; several important school books have been published in the Armenian and Arabic; other societies have rendered important aid by their own publications; and the assortment

of good school books in these languages is now tolerably complete. If any one would estimate correctly the value of this work, let him consider what our condition would be, if we had but few schools; if a great part of our schools had no printed books, and the others only a few copies each of a little spelling book, a little prayer book and the Psalms, all in Latin, while scarcely a single teacher and not a single learner understood any language but the English.

Plan of future labors.

A careful review of the whole subject, in the light of Scripture, history and experience, led to some change of views with respect to the proper mode of conducting their strictly religious efforts. It was their unanimous opinion, that the time for controversy had not come. The people had neither knowledge enough to see the force of their arguments, nor conscience enough to yield to the truth when proved to them. It was resolved, therefore, in future to labor for the removal of these obstacles; for the increase of knowledge and conscience; to promote education; to inculcate saving truth; to promote piety; and to leave forms and ceremonies, however vain and even hurtful, to be disposed of by the people themselves, when they should become Christians at heart. Experience has shown that they decided wisely.

By the mission itself, little could be done this year but to study, print and explore. Study and printing were carried on at Malta, with good success, by the aid of Carabet, Wortabet, and Petrokokino. And in April, all arrangements for a companion having failed, Mr. Bird embarked alone, to explore the Barbary States, on the northern coast of Africa. He was absent nearly four months, and found reason to believe that a missionary of the right character might be useful there.

Indian Missions.

Among the Cherokees, Chickasaws, Choctaws, and at Mackinaw, the preaching of the gospel was attended with unusual success. At Brainerd, six natives were admitted to the church in May. In July, there were ten more who had hope of their own piety, most of whom appeared to be truly penitent. At Haweis, in August, 12 persons had been admitted within a year, and there were 14 others apparently pious. At Carmel, in September, five were admitted, and favorable hopes were entertained of others. There were other admissions within the year at some of the stations. Converts are mentioned at Willstown, and in other parts of the nation.

Revivals among the Chickasaws.

Among the Chickasaws, an unusually interesting meeting, or "religious council," was held at Tokshish, on the 3d, 4th, 5th and 6th days of July. "In the evening," says Mr. Holmes, "a considerable number had arrived, and among them some who had come 60 miles. At early candle light, our exercises commenced. As we have no church edifice, we assembled in the woods under an arbor. We had a plain pulpit and seats sufficient for nearly a thousand people. Mr. Blair and Mr. Adams were with us at the commencement. On Friday morning Messrs. Williams, Wood, and Caldwell arrived from the Choctaw nation. Also Major Levi Colbert, Capt. Sealy, and Capt.

McGilvery—three of our principal chiefs—besides several other men of distinction with their families. In the evening Mr. Byington came, with two of the Choctaw converts, Tahoka and a neighbor. On Saturday the session convened, and seven persons were received into the church, three of whom were from the neighborhood of Martyn. Four were Chickasaws and three black people. On Sabbath the memorials of Christ's sufferings and death were set out in the view of the poor perishing heathen, and nearly a hundred of his professed followers were permitted to celebrate his dying love. Mr. Byington preached frequently and was well understood. Tahoka exhorted and prayed with the greatest fervency, and his labors were evidently blessed of God. On Sabbath afternoon, all who were in an anxious state of mind were asked to come forward and occupy seats provided for the purpose in front of the pulpit. About 30 presented themselves, the majority of whom were black people. The next morning we assembled at 9 o'clock for our final meeting. A considerable number more came forward to the anxious seats. Among the number of inquirers we counted 15 Chickasaws. We continued together two hours, during which time the Spirit of the Lord appeared especially near. The anxious then arose, and arranged themselves in a line: opposite to them and about five yards distant, our church, now consisting of above 70 members, took their stand. The whole was concluded with prayer. Since the meeting several new cases of awakening have come to our knowledge." This awakening continued to the end of the year, and other meetings were held, of equal interest.

Among the Choctaws, the awakening which commenced the previous year, continued, with increasing interest and power. In February, Mr. Williams, writing from Ai-ik-hun-nuh, mentioned six recent converts, who were active in promoting religion, and added: "Our meetings are very interesting. After the public preaching and an intermission, the natives continue to sing and pray for some hours, and are then loth to leave the place. As soon as one has spoken and prayed, another rises up, exhorts, and then, prostrate before the great Jehovah, he pours out his soul in prayer. A few other individuals, chiefly women, are somewhat affected with a sense of sin, and have expressed their desire of an interest in the prayers of Christians, while others ridicule and oppose. Our old friend, Tunnapinchuffa, thinks he has evidence that God heareth prayer. He feels that he need no longer stand alone as heretofore. He is happy. A letter from Elliot, dated about the 20th ult., states that eight members of that family attend the inquiry meetings. Two of the principal chiefs of the nation appear to be decidedly pious."

Revival among the
Choctaws.

At a meeting in the wilderness, in June, about 14 miles from Mayhew, 20 persons were admitted to the church. Among them was Col. David Folsom, the senior of the three highest chiefs, and two of his brothers.

Mr. Byington wrote, August 21: "On Monday morning, the 10th

of August, about ten of us, Choctaws and missionaries, started from Goshen. On Thursday evening at candle-light, the 'Council about the gospel' opened under a circular bower, which had an open area in the centre. Col. Garland, the chief, first spoke to his people, and then called the Choctaws from this part of the nation and all the missionaries together. We stood up in a rank, and all his captains and warriors and women and children came and took our hands. Soon after this, all were seated under and around the bower. We speakers stood in the centre, under a small arbor. Col. Folsom then spoke, and requested one of the missionaries from his own district to pray and to speak. There were probably 500 Choctaws present. On the next day the gospel was preached again. Several spoke. Col. F. was the principal speaker on the occasion, and I know of no one who can speak to the Choctaws respecting the gospel with so much effect. At or near night, Col. Garland intimated a wish to have the anxious seats placed before the people. This was done. The chief and four others soon came forward, when a shower of rain constrained us to break up. On the next day the congregation was very solemn and still, more came forward and more spoke. On the Sabbath we had a peculiar day. In the afternoon the anxious persons were separated from the rest and stood up in a rank; when, on their names being taken, the whole number was found to be 250. After this, the members of the church who were present sung a hymn, and a prayer was offered. There was preaching again Sabbath evening, and about 20 more went forward to the anxious seats, making 270 in all. These were great days of God's power. Many wept and sighed during prayer. Some spent the night in singing and praying. Some that I heard of, did not eat for three days, nor did they wish to. One captain said in a speech, "We had better stay here till the flesh dries to our bones, than go away without the gospel in the heart."

In September he wrote again, of another meeting:—"Ten members of the church, including the three preachers in this part of the nation, were chosen as a committee to examine candidates for admission to the church; of which committee Mr. Williams was chosen clerk. We admitted seven captains, 24 other persons of Choctaw descent, one white man, who was then in connection with a Methodist church, and a colored woman; in all 33. We examined and approved of three other persons, but they were absent at the time the ordinance was administered, and were not received. Fifty-four persons came forward as anxious inquirers, and 100 sat together at the Lord's table. We were under a bower; the new candidates sitting in a row, the members of the church sitting over against them. The subject of their admission was explained to them. The confession of faith and covenant was read in Choctaw, and a prayer was offered. The new candidates arose and sung a hymn similar in thought to Montgomery's 'People of the Living God.' The church heard this standing, and then replied in another hymn. During the singing of this last, Mr. Kingsbury and a few others, members of

the church committee, passed along and took the new brothers and sisters all by the hand. Then brother Cushman and Major Craven led up the candidates, who kneeled and were baptized. During this scene many sobbed. Some of the candidates were greatly overcome. After this, the bread was broken and distributed; and after this, the cup. It was a scene I am unable to describe."

On the 15th of November, 29 Choctaws were admitted to the church, and sat down with about 50 of their countrymen, and many others, at the Lord's table. The church now contained, besides the missionaries, 102 members, of whom 84 were Choctaws. Many others appeared to be truly converted to God; but it was thought inexpedient to admit them, till time should test the genuineness of their piety. The change was great throughout the nation. As early as June, the Methodists, who labored principally in one district, claimed 1,000 as members of their society; that is, as persons, "having the form and seeking the power of godliness." Toward the close of the year, Mr. Wright had the names of more than 600 in the southern districts, who professed to be anxiously seeking the right way. It was supposed that there were 3,000 anxious inquirers in the nation. More than 2,000 had begun to pray.

Some time this year, or near the close of the last, the Presbytery formed. ordained missionaries to the Chickasaws and Choctaws, and the churches under their care, had formed themselves into a Presbytery, and the Presbyterian General Assembly, in May, had erected the new Synod of Mississippi. This Synod held its first meeting at Mayhew, on the second Wednesday in November. The Rev. George Potts and Rev. Benjamin Chase were appointed a committee, to give an account of the religious state of the Choctaws, as exhibited while they were there. They speak most particularly of a meeting held about 12 miles from Mayhew. They say:

"On Sabbath morning a meeting of the natives themselves was held, and several addresses, by different pious individuals among them, were successively made. Here we felt the power of "grace and truth." From what was gathered through an interpreter, as to the purport of the several addresses, we discovered that the burden of them was the wonderful work of God. One spoke to the assembly of what *they had been*, and what *he had been*, and drew a vivid contrast, and gave the praise to God. Another, a brother of the former, in an address, which, for fluency and animation, was scarcely to be excelled, spoke of the dangers of backsliding. He became pale with his earnestness. The greatest simplicity of truth was preserved by these and the other speakers. And in prayer, could you see the lowly abasement, the suppressed voice, the humble earnestness, with which they addressed the throne of grace, you would have said, although ignorant of the language in which they spoke, that there had indeed been some mighty influence exerted to produce such effects upon Indian character. We assembled in the afternoon for the purpose of celebrating the ordinances of baptism and the Lord's Supper. Previously to the baptisms, of which there were 27,

the nature of the ordinance was explained, and the usual questions proposed to the candidates, who had all been for some months on probation. They manifested the deepest reverence and feeling, when baptized. Among the number were very aged persons, with some of whom we had previously conversed through an interpreter, and found them all entertaining the same simple, but correct views of the system of grace. Great care has been exercised to prevent the admission of any to the church, but such as give good evidence of a real change of character."

Revival at Mackinaw.

At Mackinaw, the revival which commenced near the close of the last year, continued through the winter and spring. As the result, 33 were added to the church within the year, and 10 or 12 others appeared to have become penitent for sin. The church now contained 52 members—25 of Indian descent and 27 whites—exclusive of the mission family. The influence of the means of grace upon the traders, who spent a great part of the year far to the north and west, was remarkable. Two of them, while far from the resorts of civilized men, kept a certain Sabbath together as a day of fasting, and at its close, subscribed a solemn covenant thenceforth to be servants of God. Other instances of conversion occurred in the depths of the wilderness. During their annual visit to Mackinaw, the principal traders were constant and serious attendants on divine worship; and some were anxious that a missionary should accompany them on their distant excursions.

At Green Bay, the Rev. Jesse Miner died on the 22d of March. Since his arrival, 27 had been admitted to the church, the greater part of them the present year. There was some seriousness also at several of the smaller stations.

The number of native members of the mission churches among the Indians, as stated in the annual report in October, was 556.

Afflictive events.

Amidst this general prosperity, there were some afflictive events. Mr. Pixley was obliged to leave Neosho and the Osages, by a difficulty with the U. S. Agent. It is not known that Mr. Pixley was in fault. He still had the entire confidence of his fellow laborers. The agent was soon after removed from office. The death of Mr. Miner has been mentioned. Mrs. Fernal, at Brainerd, died in October, and her husband found it necessary to leave the service of the Board. Mr. David Brown died at Creek Path, on the 15th of September. He had retired from public business, and was engaged in study, preparing for the ministry. He was the fifth of that family who died in the triumphs of Christian faith, in consequence of the establishment of the mission at Brainerd.

Of the mission among the Cherokees of the Arkansas, the Rev. Alfred Finney died on the 13th of June. He was the senior member of the mission, and for several years, till released at his own earnest request, its superintendent. His talents and education were highly respectable, and his associates gave decided testimony to his piety and worth. Mrs. Wisner died in August, having rendered cheerful and valuable assistance in missionary labors for nine years.

This year was spent, by this division of the Cherokees, in removing to their new country. The school at Dwight was continued through the winter, and then abandoned. A new station was selected, to bear the same name, on the western bank of the Salisa, about 12 miles from its junction with the Arkansas, which it enters from the north. Fairfield, another station, was opened under the care of Dr. Palmer, who commenced a school, with 12 pupils, in the autumn. This school was opened at the earnest request of the people, who contributed liberally towards the support of their children while there.

Arkansas Mission removed.

At the SANDWICH ISLANDS, the history of this year was much like that of the last. Everywhere, the preaching of the gospel was attended by crowds of serious hearers, and at most of the stations there were seasons of special interest. On Kauai, there was a season of unusual awakening about the middle of the year. Kaikioeva, the governor, and six others, were added to the church. At Honolulu, 49 were admitted during the year, and the number of native members at its close was 74. At Lahaina, 23 were admitted during the year, and at Kailua, 37, one of whom was Kuakini, the governor of Hawaii. The whole number of native members at all the stations, at the close of the year, was 185, of whom 117 had been admitted during the year; and there were 39 others, who had been propounded for admission. Besides these, the number of those who gave some evidence of piety was large, and those who had covenanted to break off from their old immoral practices and obey the gospel, amounted to thousands. At Kailua and Kaawaloa especially, during almost the whole year, the missionaries and their wives were thronged with anxious inquirers after the way of life. Facts of daily occurrence in every part of the Islands showed, that this increased attentiveness to religion, unenlightened and superficial as it generally was, brought with it a vast increase of honesty, and decrease of every vice. By the best accounts that could be obtained of the schools, the number of learners was found to be 39,208. Nearly one fourth of these could write legibly on the slate.

Laws enacted and opposed.

On the 7th of October, the king issued a proclamation, in his own name, and that of Kaahumanu and ten other of the highest chiefs, in which he declared that the laws of his country forbade murder, theft, licentiousness, retailing ardent spirits, Sabbath-breaking and gambling; and that these laws were in force against foreigners residing at the Islands, as well as his own people. This decision was as bold as it was just. English and American residents and visitors habitually threatened the chiefs with the vengeance of their respective governments, if any of them should be punished for violating the laws of the kingdom. The English Consul had threatened them with the vengeance of Great Britain, if they should presume to make laws at all, without first transmitting them to England, and obtaining the sanction of the king. It was currently reported and believed at the Islands, that he had boasted that he had 500 men at his command;

and that he had threatened to make war on the chiefs, depose the regent, remove the present governors of the islands, appoint others in their places, take possession of the forts, and take the king and his sister into custody. But the regent and her advisers were not to be thus overawed; and, perhaps, such threats served to show them the more plainly, how necessary it was to govern all persons found within their jurisdiction.

Visit of the Vincennes. Nor were they long without powerful support. The American sloop of war Vincennes, which had touched at Hilo, arrived at Honolulu on the 14th of October, one week after the date of the proclamation. The next day, Capt. Finch, her commander, had an interview with the king and chiefs. He first presented and read an address from himself to the king, in which he introduced himself as the bearer of a letter and presents from the President of the United States. He said, "That the genuineness of the letter may not be questioned,—and to make it the more honorable to yourself, he [the President] has despatched a ship of war for this and other purposes." After the address, he presented, in the name of his government, a pair of globes and a map of the United States to the king; a silver vase, with her name and the arms of the United States upon it, to the regent; two silver goblets with similar engravings to the princess; and a map of the world each, to Boki and Kuakini. The letter of which Capt. Finch was the bearer, which, as well as his address, was presented both in English and Hawaiian, was from the Secretary of the Navy, by the direction of the President. After congratulating the king on the progress of civilization and religion in his dominions, and recommending earnest attention to "the true religion—the religion of the Christian's Bible," it proceeds to say: "The President also anxiously hopes that peace and kindness and justice will prevail between your people and those citizens of the United States who visit your islands, and that the regulations of your government will be such as to enforce them upon all. Our citizens who violate your laws, or interfere with your regulations, violate at the same time their duty to their own government and country, and merit censure and punishment. We have heard with pain that this has sometimes been the case; and we have sought to know and to punish those who are guilty." The letter then bespeaks favor and protection for American citizens who conduct with propriety, and especially for the missionaries, in whom it expresses entire confidence.

Here was the most ample sanction which the American government could give, to the ground taken by the proclamation issued the previous week. The reader will naturally suppose that the Vincennes was sent on this mission, for the special purpose of repairing the mischief done by the Dolphin. He will remember, too, that the President had "heard," by a formal complaint, of the misconduct of Lieut. Percival, and had "sought," by a court of inquiry, to "know" whether he was "guilty." He will infer, too, that Lieut. Percival was the man, or one of the men, of whose conduct the President had "heard with pain," and whom he had "sought to know and punish." Whether he was actually punished,

the letter does not state ; but it was said at the islands, on the authority of an officer of the U. S. Navy, that he had been reprimanded by the President.

The Vincennes took on board several of the principal chiefs, and visited Lahaina, Kailua and Kaawaloa, and after a stay of about two months, returned, laden with the thanks of the mission and the affectionate remembrance of all good men with whom she had had intercourse.

The death of two chiefs demands notice. Piia, or Opiia, the sister of Kaahumanu, "had permission to depart in peace," on the 12th of September. She was one of the earliest, most constant and most efficient friends of the mission. Her confidence in the Redeemer appeared firm to the last, and enabled her to triumph over the terrors of death. Very different were the career and end of Boki, Governor of Oahu, and brother of Kalaimoku. Of moderate abilities and easy disposition, he had been raised beyond his proper level by his connections, and in consequence of his visit to England. He was more beset and led away by the arts and temptations of foreigners, than any other chief of his standing. They seem to have persuaded him, that being steward of the king's household, he had a right to the regency, and to have engaged him in a deliberate plan for usurping it. Towards the close of this year, he engaged in a rash adventure to procure sandal wood from a distant island, by which he expected to become suddenly and immensely rich. He took two vessels, with numerous crews, but one of which ever returned. That on board of which he sailed, was probably blown up or foundered at sea, and every soul on board perished.

The Rev. J. S. Green, according to his instructions, left Honolulu in the brig Volunteer, Capt. Taylor, February 13, for the Northwest coast of America. He explored the coast and collected information concerning its inhabitants, so far as the course of the vessel afforded opportunity, from Norfolk Sound to California ; but he found no place in which it appeared, either to himself, or his brethren at the Islands, or the Prudential Committee, expedient to establish a mission. The inhabitants were found to be few, access to them difficult and dangerous, and the prospect of usefulness but small. From reports which appeared worthy of confidence, he judged that more favorable stations might be found in the interior, on the Columbia River,—a conclusion which later investigations have confirmed. In California, he saw what Roman Catholic missions, conducted on an extensive scale, for a long time, and undisturbed, had done for a savage people. They had taught them some of the forms of religion, without improving their intellects, their morals or their habits of life.

Death of Piia and Boki.

N. W. Coast explored.

CHAPTER XXII.

1830.—Meeting at Boston.—Georgia and the Cherokees.—Bombay.—Evidence of progress.—Oriental Christian Spectator.—Conversions.—Ceylon.—The Seminary.—Catechists requested for the continent.—Another Revival.—China.—Efforts for its conversion.—Dr. Morrison.—American mission commenced.—Mediterranean.—Mr. Temple returns.—Smith and Dwight explore Armenia.—Schools in Greece.—Dr. Korck.—Mr. King again enters the service of the Board.—Station at Beirút resumed.—Indian missions.—Conversions among the Cherokees, Chickasaws, Choctaws, Creeks, at Mackinaw, among the New York Indians.—Brainerd burnt.—Meeting house at Alleghany burnt.—Negotiations for the removal of the Indians.—Pernicious effects.—Influx of whisky.—Secretary of War interferes.—Sandwich Islands.—General prosperity.—Health station at Waneia.—Reinforcement.

THE annual meeting was held at Boston, on the 7th, 8th and 9th days of October. The most interesting portion of its proceedings related to the proposed removal of the Cherokees, Creeks, Chickasaws and Choctaws across the Mississippi.

Georgia and the Cherokees.

The State of Georgia originally claimed, under a charter from the king of England, all the territory between its present western boundary and the Mississippi. Large tracts of land in the western part of this territory had been sold under a law of that State. The law was then repealed, on pretence of some fraud in its enactment, the records of the State relating to it were destroyed, and all titles under it were declared void. By this "Yazoo fraud," as it was commonly called, many who had purchased land on the faith of the State, were reduced to poverty. Others took legal measures to defend their rights; and in the end, the Supreme Court of the United States decided that Georgia could not, by repealing her own law, deprive the purchasers of their right to what they had honestly bought, and that their claims were valid against the State. To procure the means of meeting these claims, Georgia ceded to the United States all her right, title and claim to the jurisdiction and soil of the lands, now comprising the States of Alabama and Mississippi. The United States agreed to pay to Georgia the sum of \$1,250,000, from the first net proceeds of said lands, "as a consideration for the expenses incurred by the said State in relation to the said territory," and also to extinguish, at their own expense, for the use of Georgia, as soon as the same could be obtained "peaceably and on reasonable terms," the Indian title to all lands then occupied by the Indians within the present limits of Georgia. This agreement was made April 24, 1802, and is usually cited as "the compact of 1802." The legislature of Georgia, within six months, "ratified and confirmed" this agreement "in all its parts," and declared it "to be binding and conclusive on the said State, [of Georgia,] her government and citizens for-

ever." In pursuance of this compact, the United States had purchased for Georgia, by several treaties with the Cherokee Nation, far the greater and more valuable part of the Cherokee lands within the present limits of Georgia. Meanwhile, by the advice of Washington and every succeeding President of the United States, and assisted by grants of money from Congress, made for that express purpose, the Cherokees had been rapidly advancing in civilization. They had become a nation of farmers, so entirely, that persons extensively acquainted with them did not know a single individual who depended on the chase for a subsistence. They were unwilling to leave their comfortable habitations, their cultivated fields, and "the graves of their fathers," and remove into a distant and unknown wilderness. They had organized a regular government, and were to a considerable extent supplied with schools and religious institutions. For several years, they had refused to sell any more of their lands, and had even enacted a law for punishing with death any chief who should attempt it. Georgia did not need the lands, for her population was not more than seven souls to a square mile; but the avaricious part of her citizens coveted them,—for money could be made by trading in them, and some of them contained gold mines. It was proposed that the State should take possession of the lands, divide the whole into small portions, and distribute them among her citizens by lottery. This plan appealed directly to the avarice of every voter; for it promised him a chance of drawing an excellent farm, or perhaps a mine of gold. Scarce a politician in the State, therefore, dared do otherwise than be in favor of it, lest he should lose his office at the next election. The State clamorously urged the general government to remove the Cherokees, reproached it with bad faith for not having done it sooner, and threatened to take the work into her own hands.

The plan of concentrating all the Indian tribes in some region west of the Mississippi was first recommended to the people of the United States, in a report by Mr. Barbour of Virginia, Secretary of War, during the administration of President Monroe. During that and the succeeding administration, it was repeatedly mentioned as desirable, but was not pushed forward to the satisfaction of Georgia. The alleged neglect of Mr. Adams in this matter, and his protection of the Cherokees against the aggressions of Georgia, were assigned by the politicians of that State as prominent reasons for opposing his re-election. His successor, General Jackson, gave the measure his decided support.

A law was enacted by the legislature of Georgia, to take effect in June, 1830, extending the jurisdiction of that State over that part of the Cherokee nation within her chartered limits. Against this the Cherokees remonstrated to the President; but he, through the Secretary of War, answered that he had no authority to interfere. Encouraged by this state of things, Alabama and Mississippi enacted similar laws with respect to the Indian territories within the limits that they claimed. All these laws were passed for the avowed purpose of making the situation of the Indians so uncomfortable, that they would be willing to sell out

and remove to the west. Success was confidently anticipated; and speculators were already inquiring what parts of the lands about to be vacated would be most saleable, and making arrangements to supply provisions for the Indians while on their way, at enormous profits, at the public expense.

By these proceedings, the minds of the Indians were disquieted, and the efforts of the Board for their improvement greatly impeded. If the plan should be executed, all the missions of the Board among three nations would be broken up, their property wasted, their converts and pupils scattered and subjected to pernicious influences, the confidence of the Indians in white men destroyed, and an injury inflicted upon their interests, both temporal and spiritual, which could never be repaired. The Corresponding Secretary found himself called upon, as an officer of the Board, as an American citizen, as a Christian and as a man, to oppose this destructive undertaking. He wrote a series of articles, signed "William Penn," which were published in the *National Intelligencer*, commencing in August, 1829. They were extensively circulated, both in the newspapers and in pamphlet form. It was a work of immense research and uncommon power. It showed conclusively, from six treaties with the Cherokees, made by Georgia as a colony and as a State, before the adoption of the Federal Constitution, and from sixteen treaties between the Cherokees and the United States, in all which the Cherokees were acknowledged to be a nation, not rightfully subject to any human jurisdiction but their own, that both the United States and Georgia were solemnly bound, by repeated pledges of the public faith, to a course of conduct, the very reverse of that now threatened and commenced. The whole nation was roused, and a great part of it was convinced. Numerous public meetings were held, and petitions forwarded to Congress in behalf of the Cherokees. But Congress, by a bare majority, sustained the President, and Georgia persevered. Her law of December 20, 1828, still proclaimed "That all laws, usages and customs, made, established and in force in said territory, by the said Cherokee Indians, be, and the same are hereby, on and after the first day of June, 1830, declared null and void;" and "That no Indian, or descendant of an Indian, residing within the Creek or Cherokee nations of Indians, shall be deemed a competent witness, or a party to any suit, in any court created by the constitution or laws of this State, to which a white man may be a party;" so that no Cherokee could obtain redress at law for any injury or abuse which any Georgian should choose to inflict upon him.—In this state of affairs, the Board "Resolved, That, from the peculiar relation in which those defenceless and unoffending Indians stand to this Board, we feel it to be our indispensable duty, at this crisis of their destiny, to express our sympathy in their distressed condition; and also our deep sense of the solemnity of the obligations which treaties, superadded to the claims of natural justice, have imposed on the government of our country in their behalf; and we earnestly implore the blessing of Almighty God to enlighten and to guide the deliberations of the constituted authorities of

our country, so as to secure the just rights of the Indians and preserve the faith and honor of the government." The Prudential Committee was directed to present a memorial to both houses of Congress, in reference to the effect of the proposed removal of the Indians on plans for their civilization and religious improvement.

The Missionary Rooms in Cornhill had been given up, Missionary Rooms. and others taken in the basement of the Hanover-street Church. The building was burned on the 1st of February; but, as if by the special favor of Providence, nearly all the property and valuable papers of the Board were saved. Other Rooms were taken, at No. 28 Cornhill, where the business of the Board was transacted till the spring of 1839.

At BOMBAY, the change since Hall and Nott first sought Bombay Mission. permission to live and labor there, was immense. Then they had no coadjutor in Western India. Now, there were in the Presidency of Bombay, eight missionary stations, supported by five societies in Great Britain and America, and seven societies, auxiliary to the same cause, in the city of Bombay itself. The press of the American mission was still the main dependence of all who wished to diffuse religious truth by means of the printed page, and all these societies were much indebted to it for their efficiency. Of 103,520 volumes of Scriptures, tracts and other religious works, printed at that press in this year and the preceding, only about 10,000 volumes were done at the expense of the mission. The Oriental Christian Spectator, a monthly magazine, edited by one American and one Scottish missionary, and two English laymen, was commenced this year, and printed at the mission press; but not at the expense of the mission. The Bombay Calendar, of a later date, mentions the literary and mechanical execution of this work as honorable to its conductors and to the city. In other departments, the progress of the mission this year was slow, as it always was, but manifest. The number of attendants on public worship at the chapel was considerably increased, by the influence of the schools. Three persons,—one European, one Malay woman, and one country born wife of a convert from Popery, were admitted to the church; and hope was indulged that some others had been born again.

The Rev. Messrs. William Hervey, Hollis Read, and William Ramsey embarked at Boston, August 2, with their wives, to reinforce this mission.

In CEYLON, the Commissioners appointed by the govern- Ceylon Mission. ment to report on the subject of education in the island, visited the Mission Seminary at Batticotta in September. They gave most decided testimony in its favor, and one of them placed £20 in the hands of the Principal, to be distributed in prizes for the best translations of useful essays from the English. Another testimonial was received, of a still more gratifying character. A missionary of the English Society for Propagating the Gospel, residing at Trinchinopoly, applied to Mr. Poor for fifteen of his pupils to be employed as catechists among the Tamul people on the continent. The cause of female education, too, had made

such progress, that when there were 12 vacancies in the girls' school, there were not less than 70 applicants for admission.

There were only six additions to the church during this year, and very few conversions till near its close, when this favored mission enjoyed another revival. It commenced in October, and increased in power and interest to the end of the year. Nearly all the students in the Mission Seminary were more or less awakened; evident tokens of the divine presence were seen in the boarding schools at Tillipally and Oodooville, and indeed at all the stations; and many of the teachers and superintendents of free schools received deep religious impressions. The results belong to the history of another year.

Mission to China.

This year, the first missionary of the Board arrived in China. Attempts had been made long before, to convert this immense empire to Christianity. To say nothing of more remote traditions, it is known that the Nestorians had missionaries there from the seventh century to the fifteenth; that they had very encouraging success, planted many churches, and were favored by some of the emperors, but finally suppressed by persecution. The Roman Catholic missions to China commenced in the thirteenth century; but it is not certain that they accomplished much till they were resumed in the seventeenth, when the address and mathematical learning of Matthew Ricci procured favor for him and his sect, and many converts were made. They were generally indulged, but sometimes persecuted, till 1723; when the government, wearied out with their contentions and intrigues and appeals to Rome, decided that all but a few of their best mathematicians were "of no manner of use," and must be banished to Macao. They profess then to have had 300 churches and 300,000 converts. The sect has been kept alive by native catechists, visited secretly at times by priests from Europe. Their missions still cost nearly \$200,000 a year.

The first Protestant missionary to China was Dr. Morrison, sent by the London Missionary Society. Having acquired some knowledge of the language, he left England in January, 1807, for New York. Mr. Madison, then Secretary of State, became deeply interested in the enterprise, and gave him a letter of introduction to the American Consul at Canton, which proved of great service to him. He reached Canton in September, and applied himself to the study of the language. The next year, he was appointed translator for the East India Company, which gave him a support, and increased facilities for his work. In 1813, he was joined by Mr. Milne. Dr. Morrison, when the American mission was commenced, had published his dictionary and grammar of the Chinese language, and his Chinese translation of the Bible. He had seen a few converts, the fruits of his labors; one of whom, Leang Afa, he had ordained as an evangelist.

Mr. Bridgman arrived at Macao on the 9th of February, and on the 25th, had an interview with Dr. Morrison at Canton. This year he devoted almost exclusively to the study of the Chinese language. Towards its close, he, with Dr. Morrison, Mr. Abeel, and a few other pious En-

glishmen and Americans, formed the "Christian Union at Canton," the object of which is, to insure greater union and vigor in efforts to diffuse Christian knowledge and piety. About the end of the year, Mr. Bridgman received three Chinese youths under his care, for instruction in the art of reading and in the English language.

Mr. Abeel, having labored acceptably as a preacher to seamen till December, entered into the service of the Board, and as directed in instructions sent him from the Committee, sailed on the 27th for Batavia, on a voyage of exploration among the churches planted by the Dutch in the islands of southeastern Asia, about two centuries ago. He was still considered as belonging to the Chinese mission.

Mr. Abeel visits
Netherlands India.



Chinese god.

The acknowledgment of Grecian independence and the return of peace had prepared the way for resuming missionary operations in the Levant. Mr. Temple sailed from Boston on his return to Malta, on the 18th of January. He had married while here; and on his return, took his children with him, satisfied that the want of parental oversight in any situation in which he could leave them here, would be more injurious than the inevitable disadvantages attending their education at Malta or in the Levant. Three days afterwards, the Rev. H. G. O. Dwight and Rev. George B. Whiting embarked for Malta, where all arrived about the end of February.

The Mission to
Western Asia.

In about three weeks, Mr. Smith had put the press and all its concerns into the hands of Mr. Temple, and in accordance with instructions received from the Prudential Committee, embarked with Mr. Dwight on an exploring tour through Armenia. Having enjoyed, at Smyrna, the hospitality of Mr. Brewer, who was established there, they proceeded to Constantinople, and thence to Tocat, 500 miles to the east, where they arrived on the last of May. Having visited the grave of Henry Martyn, they continued their route to Erzerûm, to Tiflis,

Armenia explored.

passed along the eastern shore of the Caspian and the base of Mount Ararat, visited the great Armenian convent at Echmiadzin and the Nestorian and Chaldean Christians at Ooroomiah; and the route by way of Bagdat and Syria being then unsafe, returned by Trebizond and the Black Sea to Constantinople, and thence by Smyrna to Malta, where they arrived on the 2d July, 1831. The results of their investigations were published, and the work has been reprinted in England. By their recommendation, the interesting mission to the Nestorians of Persia was soon afterwards commenced. It appeared that efforts for the benefit of the Armenians themselves might be most advantageously made at Constantinople. Messrs. Smith and Dwight travelled as American citizens, with firmans obtained for them by Mr. Rhind, American Consul at Odessa. Mr. Rhind also procured for them a circular letter to the Pashas on their route, and a letter of introduction from the Russian Ambassador to the Governor of Georgia; and the English Consul General gave them a letter to the English Ambassador at Tabriz.

Beirut station resumed.

On the 1st of May, Messrs. Bird and Whiting left Malta for Beirut. Mr. Abbott, their valuable friend, had already returned and resumed his functions as English Consul. He and his lady gave them a cordial welcome on their arrival, and kindly received Mr. and Mrs. Whiting into their own house, until another could be procured. Mr. Bird took possession of the house formerly occupied by Mr. Goodell. They were received with respectful salutations by their old acquaintances generally. The Greeks, of the Greek Church, appeared friendly, and were ready to read the Scriptures and converse on religion with them; but the Maronite priests, faithful to the doctrines of Rome, on the day after their arrival, announced that "the Bible men, that is, the followers of the devil," had again made their appearance, and commanded the people, under the penalty of their curse, to abstain from all intercourse with them. This command the Maronites generally, though not universally, obeyed. In their joint letter, written just after the close of the year, Messrs. Bird and Whiting state that opportunities for religious conversation were frequent; that they had almost daily calls from persons desirous to converse on the Scriptures; that a few young men, over whom they rejoiced as the first fruits of their labors, were modest, but zealous and useful coadjutors in defending the truths which their lives honored. These young men, it was believed, had pursued the same faithful course while the mission was suspended. Gregory Wortabet, who had left Malta 18 months before, was supporting himself at Sidon by the profits of a small retail shop, exhorting his customers and neighbors to repent, and instructing them out of the Scriptures. He had acquired a high character as an honest man in his dealings, and in his religious labors was not without encouragement.

Greece. School at Syra.

In Greece, the operations of the Board were confined almost wholly to the promotion of schools. After Mr. Brewer left Constantinople, in 1828, he established a school in the Greek Island of Syra, which he left under the care of Dr. Korck, a Ger-



man, in the employment of the English Church Missionary Society. The Greeks soon erected a building for it, capable of accommodating 300 pupils, and both they and the Church Missionary Society shared with the Board the burden of its expense; but it was always known in Syra as "the American School." In July, 1830, it had grown to three schools; the Boys' Lancasterian, the Boys' Scientific, and the Girls' School; all containing 534 pupils. The teacher of the Girls' school was paid by the Board, while the others derived their support from other sources. In September, 1830, Dr. Korck gave a list of twenty places in liberated Greece and ten in Greek settlements in Turkey, where schools had been established by the aid of books, slates and lessons, furnished by English and American Christians through his hands. He had also furnished books for two schools in Constantinople. This year, the Greek government gave orders for introducing into all schools supported by the public treasury or by Greek citizens, pictures and prayers, such as Dr. Korck rightly judged to be idolatrous. The prayers were introduced into the Boys' Lancasterian school by the master, without the knowledge of Dr. Korck. Though there was reason to suppose that the objectionable regulations would not have been enforced upon him, had he chosen to remain, and that the master would have been removed to another school, Dr. Korck thought it better to retire from its superintendence. About the close of the year he was instructed by his society to proceed to Corfu, when he left the Girls' school under the superintendence of his associate, Mr. Hildner, till the pleasure of the Prudential Committee should be known.

The Rev. Jonas King had been invited to return to the service of the Board, as their missionary in Greece. His acceptance was received about the last of September. He was then at Tenos, where he had been for about a year, in the service of the Ladies' Greek Committee at New York. He had under his care a school of 30 or 40 girls, and was actively engaged in distributing Bibles, tracts and school books. He sold 500 copies of the Modern Greek spelling book, printed by the Board at Malta, in two weeks. That little work was exceedingly popular and useful in Greece.

Indian Missions.

Among the American Aborigines, the religious awakenings of last year had not wholly subsided. Of the Cherokees, small numbers were frequently received into the churches. Near the close of the year, a season of unusual interest commenced at Carmel, and at Haweis. In December, there were in the nation, 219 members of Presbyterian churches, of whom 167 were Cherokees; 45 Cherokee members of Moravian churches; about 90 members of Baptist churches; and the members of Methodist societies, including "seekers," not supposed to be regenerate persons, not less than 850. Of the Gospel of Matthew, in Cherokee, nearly the whole of an edition of 1000 copies had been disposed of, and 800 copies of the Cherokee hymns had been circulated, and another edition of 1400 printed.

Among the Chickasaws, the station at Monroe was given up, and

its operations removed to Tokshish. The people were specially attentive during the winter, and a number gave evidence of conversion. At three communion seasons previous to the last of September, 19 persons, 13 of whom were Chickasaws and six blacks, were received into the church



View of Brainerd.

Still greater progress was made among the Choctaws. Church at Elliot. At Elliot, the oldest station among this people, not one, except members of the mission, had been admitted to the church till this year. Mr. Smith had early been sent here as a farmer and superintendent of secular concerns. He attended ably and faithfully to his own business, and made the station always nearly support itself, and sometimes more. He rightly judged that he ought not to neglect his own department, to make some other successful; for the man who will do that, is not a suitable person to be employed in any. Teachers had been associated with him, who appear to have done their duty well; but a preacher of the gospel had been wanting. This station and its vicinity had shared but moderately in the awakening of last year. In January, the Rev. Harrison Allen arrived, and the religious prospects of the neighborhood improved. In February, five persons were admitted to the church, and six afterwards. Ten of these were Choctaws. At Emmaus, seven were admitted in January, and 30 more from March to July. At Hickashubaha, where the Choctaws had built a house of worship, 50 Choctaws and two blacks were admitted on the 3d of May. The whole number received from the commencement of the mission to September 20 of this year, was 342; of whom 282 had been admitted since July, 1829.

Beyond the Mississippi, there was little progress in Creek Church. spiritual things, except among the Creeks, to whom no mission had

been sent. Two or three thousand Creeks had, within a few years, removed across the Mississippi to the country west of the Verdigris river, near its junction with the Arkansas. The brethren at Union had commenced preaching among them the last year, and were well received. Here a church was formed in September, with 30 members, of whom five had been members of Baptist or Methodist churches in the Creek country east of the Mississippi. In sustaining public worship and religious influence here, two young Creeks, about 20 years of age, who had come to the school at Union to prepare for missionary labors among their countrymen, were exceedingly useful.

Stockbridge Mission.

Immediately after the death of Rev. Mr. Miner, at Green Bay, his people applied to the Board to supply his place. Rev. Cutting Marsh was sent. He arrived in the spring of this year. By September, 10 or 12 persons had been received into the church, and in December, the number of members was 43.

Revival among the Senecas.

At Cattaraugus, an awakening commenced at a general conference of the Senecas in February, as the result of which, 10 were added to the church. A church of 14 members was formed among the Senecas on the Alleghany, in February, and about as many more were thought to be pious. The gospel of Matthew, translated by the Rev. Mr. Harris and published by the American Bible Society, and other religious books in their own language, were read by this tribe with profit and delight.

There were some adverse events this year. On the 12th March, the principal buildings at Brainerd were consumed by fire. It was with great difficulty that some of the children escaped. The schools were immediately suspended. The Committee ordered the erection of such buildings only, as could be erected at a moderate expense. The same winter, the house of worship which had been erected by the Senecas on the Alleghany, was burnt by an Indian hostile to Christianity. They immediately proceeded to build another, and a school-house. The withdrawing of several valuable missionaries, from sickness and other sufficient causes, from the service of the Board, was a more serious loss.

Removal of the Indians.

But the most serious embarrassments arose from the government's plan for transplanting nations. It produced much inconvenience and evil among those beyond the Mississippi. The Osages were obliged to leave the vicinity of Hopefield, to make room for the Arkansas Cherokees. This settlement was therefore transferred to a place about 25 miles north of Union. These Cherokees, too, had no sooner taken possession of their new country, where they were to be forever protected from injurious intercourse with white men, than they were followed and beset by hosts of whisky-sellers. It was expected that they would receive money from the government, for the improvements they had left; and whisky, it was thought, would be the most effectual means of getting that money from them. At the time expected, the money was not paid, and Congress had made no provision for paying it; and the Cherokees, generally, sold their claims for trifling sums, and

spent the avails in whisky. Mr. Washburn said that there was more intemperance among them in six months than in the preceding six years. He at length wrote to the Secretary of War, who sent orders to the U. S. Agent to stop the traffick. The chiefs were alarmed, and warmly seconded the proposal to form a temperance society. The means of purchasing, too, began to be exhausted. By all these means, the plague was stayed. Intemperance also raged among the Choctaws and Chickasaws. The States which claimed their country, had enacted laws, extending their jurisdiction over these tribes, and abolishing the Indian governments and laws, by which the means of intoxication had been excluded. Traders rushed in, loaded with temptations, and unprincipled Indians became traders. In the autumn, the chiefs of the Chickasaws, wearied out with importunity, concluded a treaty, by which they agreed to remove beyond the Mississippi, if a suitable country could be found for them. A large majority of the nation were opposed to removing on any terms, and the chiefs were confident that no suitable country could be found. After exploring, they chose a region in Texas, to which they would remove if the government would procure it for them. With the Choctaw chiefs, a treaty had been made in March. The Methodist missionaries were forward in promoting it, and the treaty itself was in the hand-writing of Dr. Talley, their principal missionary. This gave occasion to the irreligious, to represent all missionaries as enemies, and all religious men as traitors to the nation; and thus a mighty influence, hostile to religion, was created, which threatened to sweep every thing before it, and which multitudes who had been friendly, were unable to withstand. The treaty was not ratified by the Senate, and in September, a council was called for making another. The missionaries of the Board, and they only, were forbidden by the U. S. Commissioners to attend. After full consultation, the Choctaws almost unanimously refused to treat, and the greater part of them returned to their homes. The Commissioners convened the remainder the next day; and by a mixture of persuasions and threats, and by large promises of lands and salaries to the chiefs, procured a treaty. These tribes had become convinced that former treaties would not be kept, and that they must either emigrate, or submit to the laws of the States that claimed their land; laws made on purpose to oppress them and drive them away. They had, therefore, little confidence in the promises now made them. Generally, they regarded ruin as inevitable, and cared but little how, or how soon it came. In this desperation, the hope of improvement was gone, industry ceased for want of motive, and vice was let loose. Some, even of the members of the churches, were borne away by the general current.

The Cherokees steadily refused to treat for the sale of their country. Their unwillingness to sell was ascribed to the influence of the missionaries, who, it was said, were acting inconsistently with their professed character, by giving advice on political questions. If the missionaries, by the direction of their employers, had given advice on every political question that came before the Cherokee people,

Testimony of the missionaries.

they would only have exercised an undoubted right, and no person on earth would have had any just reason to complain. But the charge was false. Their employers, for good and sufficient prudential reasons, had given the contrary directions, and they had scrupulously followed them. At length, on the 29th of December, a meeting was held at New Echota, the capital of the Cherokee nation, consisting of five missionaries of the Board, two Moravian and one Baptist missionary, for the purpose of making such a public declaration as the state of things seemed to require. Mr. Butrick was chosen chairman, and Mr. Worcester, secretary, and the following resolutions were adopted :

"Resolved, That we view the Indian question, at present so much agitated in the United States, as being not merely of a political, but of a moral nature—inasmuch as it involves the maintenance or violation of the faith of our country—and as demanding, therefore, the most serious consideration of all American citizens, not only as patriots, but as Christians.

"Resolved, That we regard the present crisis of affairs, relating to the Cherokee nation, as calling for the sympathies, and prayers, and aid, of all benevolent people throughout the United States.

"Resolved, That the frequent insinuations, which have been publicly made, that missionaries have used an influence in directing the political affairs of this nation, demand from us an explicit and public disavowal of the charge; and that we, therefore, solemnly affirm, that in regard to ourselves at least, every such insinuation is entirely unfounded.

"Resolved, That, while we distinctly aver that it is not any influence of ours, which has brought the Cherokees to the resolution not to exchange their place of residence, yet it is impossible for us not to feel a lively interest in a subject of such vital importance to their welfare; and that we can perceive no consideration, either moral or political, which ought in the present crisis, to restrain us from a free and public expression of our opinion.

"Resolved, Therefore, that we view the removal of this people to the west of the Mississippi, as an event to be most earnestly deprecated; threatening greatly to retard, if not totally to arrest, their progress in religion, civilization, learning, and the useful arts; to involve them in great distress, and to bring upon them a complication of evils, for which the prospect before them would offer no compensation.

"Resolved, That we deem ourselves absolutely certain that the feelings of the whole mass of the Cherokee people, including all ranks, and with scarcely a few individual exceptions, are totally averse to a removal, so that nothing but force, or such oppression as they would esteem equivalent to force, could induce them to adopt such a measure.

"Resolved, As our unanimous opinion, that the establishment of the jurisdiction of Georgia and other states over the Cherokee people, against their will, would be an immense and irreparable injury."

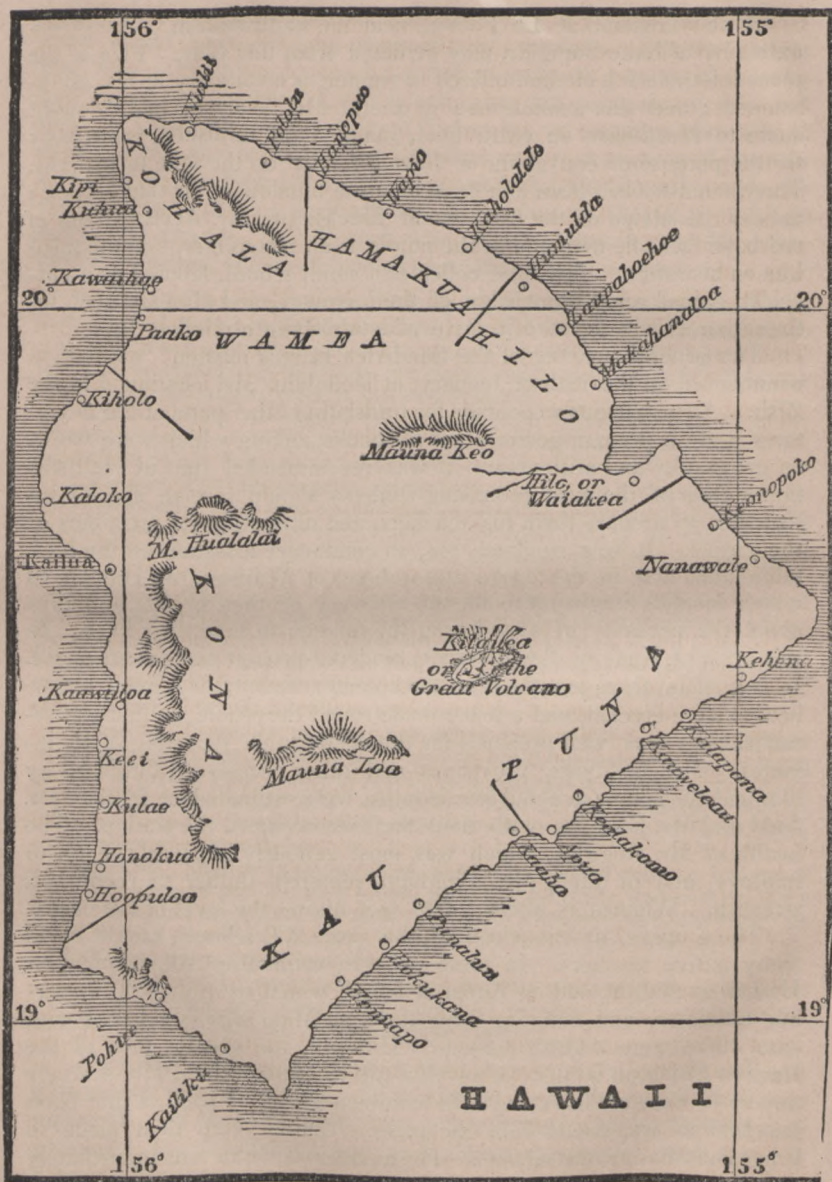
They then gave a statement of the progress of civilization and religion among the Cherokees. Of the latter, the reader has already been informed. Of the former, he may judge from the facts, that the men generally, and the women and girls almost universally, were decently dressed after the fashion of the whites, and that an actual enumeration, six years before, had shown that 2,923 ploughs were in use in the nation. The missionaries had never hesitated to tell the Cherokees, when interrogated, that the treaties, already in existence, ought to be and would be observed.

A new mission, at La Pointe, near the southwestern extremity of Lake Superior, may be dated from this year. Ojibwa Mission. Two of the pious fur-traders had each offered to support a missionary at his establishment; and this summer one of them, Mr. Warren, had brought down to Mackinaw an extra boat, manned and furnished, principally for the purpose of conveying a mission family up the lake to his post. The Committee had been unable to obtain a missionary for that station; and by the advice of the brethren at Mackinaw, Mr. Ayer, teacher of the boys' school, with one of the pupils as an interpreter, accompanied him on his return. Mr. Ayer collected a small school, labored as a catechist, gained some knowledge of the language, and obtained such information as was decisive in favor of establishing a mission there.

The general meeting of the Sandwich Islands mission Sandwich Islands. commenced on the 18th of January, at Honolulu, and continued to the 27th. Arrangements were made for translating other parts of the Scriptures, and for preparing several school-books, among which were works on geography and arithmetic. It was recommended that at each station a class of the most promising students should receive special instruction, to prepare them for teachers, and ultimately for preachers of the gospel. It was resolved, too, to commence a station on the high table land, and in the cooler atmosphere, of Waimea, on Hawaii, to which invalids might retire for the recovery of their health, and thus avoid the necessity of abandoning the mission to save their lives. In this attempt, Kuakini, the governor, rendered prompt and generous aid. In less than three months from the commencement, five good native houses were erected, and a fence made round the whole, so that the establishment was well prepared for the comfortable reception of its inmates. The buildings, provisions and other necessities furnished by him and the people in about four months, were estimated at \$600. Dr. Judd and Mr. Ruggles, with their families, occupied the station. The health of Mr. Ruggles, which was most seriously impaired, began to improve, and in June, Mr. Bingham repaired thither to recruit his strength. Waimea is about 2,600 feet above the level of the ocean.

There were, at the close of the year, 900 schools, taught by as many native teachers. In these schools, estimating the number on Hawaii at 20,000, and on Kauai at 5,500, which were thought moderate estimates, and counting only those on Maui who could read with ease, there were 44,895 learners. Hitherto, the greater part of the learners had been adults. On Oahu, till the summer of 1829, scarcely one tenth were children. At the commencement of 1830, a first book for children was issued from the press. Efforts were then made to bring children into the schools. The number on Oahu was immediately doubled, and was much augmented on the other islands.

There was no decrease in attendance on public worship. Decent buildings for worship had been erected, it was said, in every considerable village on Maui, and in many villages on the other islands. That at Lahaina was supposed to be the most noble structure in all Polyne-



sia. The various parts of the Islands were as frequently visited as the strength of the mission would permit, for the purposes of inspecting the schools and preaching the gospel. The "tabu meetings," as the na-

tives called them, because no openly immoral person was admitted, were everywhere regarded with interest. They had their origin in an agreement of Kalaimoku and eight or ten others, about seven years before, to meet every week for prayer. The number increased, similar societies were formed at other stations, and female societies were formed on the same principles, till now the number of members amounted to more than 10,000. These had all covenanted together that they would endeavor to obey the law of God and meet for prayer and religious improvement. The number of admissions to the church during the year was 112.

The third reinforcement sailed from New Bedford on the 28th of December. It consisted of the Rev. Messrs. Dwight Baldwin, Reuben Tinker and Shelden Dibble, and Mr. Alexander Johnstone, with their wives. Mr. Johnstone was to be associated with Mr. Chamberlain, as superintendent of secular concerns, in order that Mr. Chamberlain might have more time for inspecting the schools.

CHAPTER XXIII.

1831.—Meeting at New Haven.—Death of Mr. Evarts.—Commissioners from the General Assembly, and their report on the character and claims of the Board.—Report approved and published.—Bombay.—Deaths of missionaries.—Admissions to the church.—New station at Ahmednuggur.—Ceylon.—Native preachers and assistants.—Admissions to the church.—Church divided.—Fire at Manepy.—China.—Gutzlaff's voyage.—Mr. Abeel visits Java, Singapore and Siam.—Mediterranean.—Mr. King removes to Athens.—Mr. Goodell removes to Constantinople.—Fire at Pera.—He removes to Buyuk Dereh.—Schools for the Greeks.—Cherokees.—Arrest, trial and imprisonment of Worcester and Butler.—Choctaws.—Removal commenced.—Conversions among several tribes.—Boutwell and Hall sent to the Ojibwas.—Sandwich Islands.—High School commenced.—Conspiracy at Honolulu.—Kuakini called to Oahu.—He suppresses immorality.—National Temperance Society.—The Jesuits are sent to California.

THE annual meeting at New Haven, October 6, 7, and 8, was made sad by the absence of the late Corresponding Secretary. The following minute, prepared by the Rev. Drs. Samuel Miller and David Porter and John Tappan, Esq. was entered on the records :

"Jeremiah Evarts, Esq., the late beloved and revered Corresponding Secretary of this Board, departed this life on the 10th of May last, in the city of Charleston, in South Carolina, on his return from a voyage to the Island of Cuba, which he had taken for the benefit of his health, which had been long enfeebled by a pulmonary complaint, and by labors of the most unwearied and exhausting kind in the great cause of Christian benevolence.

Notice of Mr. Evarts.

"This excellent man had, for a number of years, devoted all the powers of his strong, sagacious and sanctified mind to the cause of missions among the

heathen, with a degree of zeal, judgment, disinterestedness and indefatigable diligence and perseverance, which has, probably, never been exceeded by any one occupying a similar station, and which commanded the universal confidence of the friends of missions to whom he was known in every part of the world. His departure, like his life, was marked with that lively faith, and triumphant hope in the grace and truth of the gospel, which were eminently adapted to edify and animate the friends of the Redeemer's kingdom.

"The Board cannot forbear here to record their deep impression of the distinguished talents, the ardent piety and the peculiar devotedness of their departed brother and fellow laborer, and their grateful recollection of his long, faithful and invaluable services. And while they bow in humble submission to the sovereign wisdom of God, which had removed him from his earthly labors, they desire to cherish a solemn sense of the new call which this bereavement presents to every surviving member of the Board, to increasing zeal and diligence in the great work to which he was so eminently devoted in life and in death."

The Rev. Elias Cornelius was elected Corresponding Secretary and member of the Prudential Committee.

The income of the Board, for the year ending August 31, had been about \$101,000, and the debt was reduced to about \$3,000. The Prudential Committee were directed to apply to the American Bible Society for aid in printing the Scriptures in Greece, Bombay, Ceylon and the Sandwich Islands; stating the amount that could be advantageously expended during the year. Such aid had repeatedly been rendered; but it was thought desirable to obtain it more systematically, and in better proportion to the wants of the Board.

The proceedings of the missionaries among the Cherokees were fully approved. The committee was directed to address a memorial to the President of the United States, claiming protection for the missionaries and property of the Board; and the churches were invited to special prayer in relation to this subject, particularly on the first Monday in December.

Presbyterian Commissioners.

The Rev. Drs. Thomas McAuley and James Richards attended the meeting, as "Commissioners from the General Assembly of the Presbyterian Church, relative to the measures best adapted for enlisting the energies of the Presbyterian Church more extensively in the cause of missions to the heathen." President Day and Drs. Wisner and Beecher were appointed to confer with them. This joint committee made a report of considerable length, showing that, of the 62 corporate members of the Board, 31 were Presbyterian, 24 Congregationalists, 6 of the Reformed Dutch Church, and 1 of the Associate Reformed; that of its 70 ordained missionaries, 39 were Presbyterians, 29 Congregationalists, and 2 Reformed Dutch; that of the churches formed by them, 27 were Presbyterian, and 7 Congregational; that the Board was bound by agreement to report annually to the three denominations; and that the ecclesiastical relations of missionaries were not affected by entering the service of the Board; while nearly two-thirds of its funds were furnished by Congregational churches; that the Board was, therefore, "a national institution, belonging as much to one section

of the country as to another ; that it fairly represents, and sustains the same relation to the Presbyterian, Reformed Dutch and Congregational Churches ; that the Board, its Prudential Committee and its missionaries are under very high responsibilities to the three denominations just named, and to the Christian public,—a responsibility peculiarly adapted to insure the purity and efficiency of the whole system ;” that “it is wholly inexpedient to attempt the formation of any other distinct organization within the three denominations for conducting foreign missions ; and it is of the highest importance to their own spiritual prosperity, and to the extension of the Redeemer’s kingdom in the earth, that the ecclesiastical bodies and the individual churches in these connections should give to the American Board of Commissioners for Foreign Missions, their cordial, united and vigorous support.” They therefore recommended, “that the Prudential Committee of the American Board should take prompt and efficient measures, by agencies and in other ways, to bring the subject of foreign missions, in its various relations, before the individual congregations and members of the Presbyterian body,—and that the General Assembly and subordinate judicatories of that church give their distinct and efficient sanction and aid to the measures that shall be adopted for this purpose.”

This report was adopted by the Board at this meeting, and by the General Assembly at its next meeting, in May, 1832. It was then published, with the signatures of all the members of the joint committees, including, on the part of the General Assembly, that of the Rev. Dr. John McDowell, who had not been able to attend the meeting of the Board.

The BOMBAY MISSION was strengthened by the arrival, on Bombay Mission. the 7th of March, of the reinforcement sent last year. Its strength was diminished by the death of Mrs. Allen on the 5th of February, of Mrs. Hervey on the 3d of May, and of Mr. Garrett on the 16th of July. The immediate influence of these changes on the operations of the mission was less than might have been anticipated. The 34 schools, at the end of the year, contained 1,940 pupils, of whom 455 were girls, 149 Jews and 78 Brahmuns. Mr. Garrett, who had been at the head of the press for ten years, had taught the art so thoroughly to several of his workmen, that, after the first burst of overwhelming sorrow for his death, they carried on its operations as usual. Three native converts were added to the church ; Dajeeba, of the Purbhoo caste, Moraba, a Mahratta, and Babajee, a Brahmun, who was mentioned in the history of the year 1828.

Mr. Allen and Mr. Read, during their journey to attend Station at Ahmednuggur. the meeting of the Missionary Union at Poona, in November, visited many important places in the Deccan, to preach the gospel, distribute tracts, and ascertain the most eligible site for a new station. They chose the city of Ahmednuggur, a little north of east from Bombay, and about 175 miles distant. It is situated in the middle of a plain 12 or 15 miles in diameter, and contains about 50,000 inhabitants. It was once the seat of Moslem power and splendor in that part of India, and now,

being a military station of the East India Company, was rising from its decline. From its elevated situation, about 2,000 feet above the level of the sea, its climate was expected to be much more favorable to health than that of Bombay. The brethren returned from their journey December 1. On the 9th, Messrs. Graves, Hervey and Read, with Babajee, set forth, and arrived on the 20th. Their reception by the English inhabitants was kind and encouraging, and they engaged in their work with high hopes of usefulness.

Mr. Charles Theodore Huntridge, of Bombay, left a legacy of 7,000 rupees, or more than \$3,000, for the support of public worship in the Mission Chapel in that city.

Ceylon. Native
helpers.

In CEYLON, at the quarterly communion in January, two native young men, named by the benefactors at whose expense they had been educated, Nathaniel Niles and Charles A. Goodrich, were licensed as preachers of the gospel. There were, at the end of this year, connected with this mission, six married American missionaries, three native preachers, and 28 other native assistants; and besides these, more than 30 of the teachers of the 93 free schools were native members of the church, and other teachers were candidates for admission.

Fire at Manepy.

On the 30th of March, the mission buildings at Manepy were all consumed by fire. The loss, including the private property of Mr. Woodward, was estimated at more than \$3,000. The heathen exulted, and said that the God of the Christians could not protect them against the wrath of Ganesa, whose temple formerly stood on the mission premises. They supposed this branch of the mission effectually annihilated. In six months, the house of worship was completed, and Mr. Spaulding preached from the text—"And the Lord alone shall be exalted in that day, and the idols he shall utterly abolish." Friends of the mission in India generally contributed to repair this loss. Bishop Turner, of Calcutta, who visited the district a few days after the fire, headed a subscription with 100 rupees, which was raised to near 1,000 at Madras, and almost 2,000 was subscribed at Bombay. Others in Ceylon and Southern India gave generously.

Revival. Church
divided.

The revival which commenced near the close of the last year, continued through January and February with little abatement. On the 21st of April, 34 natives were received into the church; and on the 21st of July, 25 others, with the two oldest children of missionaries. The additions, this year, were 63. The number of native members was now 170. From various motives of convenience, they were now formed into five churches,—one at each station; and these five churches were united in a consociation, meeting quarterly for Christian conference and communion.

Mission to China.

Mr. Bridgman spent the year at Canton and Macao, studying the Chinese language and acquiring information. Still, he saw some things done for China. Leang Afa was busy in conversing, writing, and publishing in favor of Christianity; and being a native,

could operate where foreigners could gain no access. Mr. Gutzlaff, a Prussian, in the service of the Netherlands Missionary Society, who had spent three years in Siam, embarked at Bangkok in June, in a Chinese vessel bound for one of the northern provinces. He made himself so thoroughly Chinese in language, dress and manners, that even those who recognized his foreign birth, acknowledged him as a civilized man, and no longer an "outside barbarian." He administered medicines, distributed Christian books, and recommended them in conversation, and returned unharmed. It was published to the world, that China was open to missionary labors. In fact, it was only open, just then, along the coast, to men like Gutzlaff.

Mr. Abeel, having left Canton about the last of December, arrived at Batavia on the 14th of January. Having spent about four months in Missionary investigations, and occasionally preaching the gospel, he sailed for Singapore, where he arrived in June. From Singapore, he proceeded, in company with Mr. Tomlin, of the London Missionary Society, to Bangkok, the capital of Siam, where he arrived on the 1st of July, just after Mr. Gutzlaff had set forth on his voyage to China. Here they were kindly received by Mr. Silveira, the Portuguese Consul, who assigned them a house on his own premises. He continued to be their friend and supporter, even when opposed by the Roman Catholics, and through their influence, by the native authorities, and threatened with the loss of all his property and with expulsion from the kingdom. Here they dispensed medicines to the diseased, who resorted to them in crowds, and thus secured opportunities to publish the gospel orally and by the printed page. It was found that great numbers of the people could read. Even ladies sent requests for books for their own perusal. Priests were disposed to inquire concerning the religion of Jesus; and Siamese of all classes, Chinese, Malays and Burmans, sought their acquaintance. After making all due abatement for the deceitfulness of first appearances, it was evident that here was a favorable opening for missionary labors.—About the close of the year, the health of Mr. Abeel declined, and he accompanied Mr. Tomlin to Singapore for its restoration.

At Malta, during the year ending October 16, the press struck off 78,000 copies of 14 works, amounting to 4,760,000 pages, all in Modern Greek. The translations from the English by Petrokokino, and the abridgments of the Old Testament and the gospels by Niketoplos, a Greek ecclesiastic, were highly approved by the best judges in Greece.

Mr. King had still resided at Poros; for the Turkish troops had not yet left Attica. Having satisfied himself that the attempt would not be an imprudent exposure of life, he repaired to Athens in April, where he soon opened a school, and engaged Niketoplos, who had the confidence of the Greeks, and was esteemed their best Lancasterian teacher, as its instructor. On the last of May, it contained 176 pupils, and it was found best to divide it into two,—one for each sex,

and to establish others in the vicinity. He removed his family to Athens in June. In September, he visited Smyrna, where the plague detained him the remainder of the year.



Constantinople.

Station at Constantinople.

Mr. Goodell, having carried the Armeno-Turkish New Testament through the press, left Malta in May, and arrived at Constantinople on the 9th of June. Here he was engaged principally in translating the Old Testament into the Armeno-Turkish. He resided in Pera, one of the suburbs of Constantinople, where nearly all the European ambassadors resided. On the 2d of August, a fire broke out, and all Pera, except eight houses, was consumed. Mr. Goodell and his family lost house, furniture, library, papers, and nearly all their clothing. The same day he removed to Buyuk Dereh, a village on the European side of the Bosphorus, some fifteen miles above the city, where he was hospitably accommodated with lodgings for himself and family by Commodore Porter, Charge des Affaires of the United States. Commodore Porter always opened his doors for public worship on the Sabbath; and he extended the protection which his office enabled him to do, to the American Missionaries here and in other parts of the empire.

The Turks and the Schools.

In November, Mr. Goodell had established four Lancasterian schools for the Greeks; one at Constantinople, and the others in villages on the Bosphorus. That at Buyuk Dereh received important aid from Commodore Porter, and from the Russian Ambassador. Some enemy sought to crush these schools by exciting

the Turkish government against them ; and in consequence of reports which he had heard, the Seraskier ordered Mr. Goodell's agent to bring 40 boys to the Palace, as soon as they could be perfected in the system, to be examined by himself and other officers of government. When the boys were prepared for examination, the agent requested that a day might be named for that purpose. The Seraskier replied that there was no need of it ; that he might establish as many schools among the Christians as he pleased ; and that he himself would call and see some of them at their school-houses. Soon after, the Greek Patriarch appointed this same agent superintendent and director of Greek Lancasterian schools.—Towards the close of the year, Mr. Goodell had more intercourse with the Armenians. Several young men appeared much interested in conversing on the Scriptures and religious topics ; and some definite arrangements began to be made for establishing schools.

On the 14th of November, the Rev. William G. Mission to the Jews. Schaufler was ordained at Boston, as missionary to the Jews in Turkey, under the direction of the Board, and to be supported by the Ladies' Jews' Society. He immediately embarked for Paris, intending to spend some time there in the study of the oriental languages, and to proceed thence, over land, to the place of his destination. Mr. Schaufler was a native of Stuttgart, in Germany, but early removed, with his parents, to a German colony near Odessa, on the Black Sea, within the Russian dominions. Through the influence of Mr. King, he had come to the United States to procure an education which should prepare him for missionary labors in the East.

Of the mission at Beirût, there is little to record. Truth and piety appeared to be making some progress in the minds of a very few, both here, and under the labors of Wortabet, at Sidon. Tannûs el Haddad continued firm and useful. In September he opened a school under the patronage of the mission ; and he chose to continue it, though higher wages were offered if he would go to Alexandria.

Among the Cherokees, there were some instances of Cherokee Mission. conversion, and some additions to the churches. John Huss, a Cherokee, was licensed as a preacher of the gospel, by the Presbytery of North Alabama, in April. Two new houses of worship were erected by the Cherokees themselves. Mills, and other members of the churches, were abundant and faithful in prayer and Christian effort. Though the authority of the chiefs was much impaired by a law of Georgia, purporting to annihilate their government, they did much to sustain the cause of morality.

But the people of Georgia were determined to have Law of Georgia. their land, to divide among themselves by lottery ; and to drive them from it, it was thought necessary first to break up the missions. For this purpose, a law was enacted, declaring that all white men who should be found residing on the Cherokee lands within the chartered limits of Georgia on or after the first day of March then next ensuing, without having taken an oath of allegiance to the State and obtained a

license from the governor or his agent, should be considered guilty of a high misdemeanor, and, upon conviction, should be imprisoned in the penitentiary, at hard labor, for not less than four years. Copies of this law were sent in January to the missionaries at Carmel, Hightower, Haweis and New Echota. As this unconstitutional law was aimed, not only against their rights, but against the rights of their people, the Cherokees, they resolved to disregard it, and seek protection from the Supreme Court of the United States. They pursued their labors as usual.

Arrest of Missionaries.

On the 12th, the 13th, which was the Sabbath, and the 14th of March, Mr. Proctor, Mr. Worcester and Mr. Thompson were made prisoners by a Colonel and 25 armed men, belonging to what was called the "Georgia Guard," without warrant from any civil court, and brought on the 15th to the head quarters of the Guard at Camp Gilmer. Mr. Worcester and Mr. Thompson were soon taken by a writ of *habeas corpus* before the Superior Court for Gwinnet county, where able counsel moved for their release, on the ground that the law was unconstitutional and void. Judge Clayton overruled this motion; but he decided that, as Mr. Worcester was a postmaster, and as all the missionaries had been employed in expending the United States' fund for civilizing the Indians, they were, in some sense, agents of the general government, and therefore the law did not apply to them. On this ground he ordered their discharge, and they returned to their labors. Dr. Butler was arrested in like manner on the 7th of May; but from regard to the state of his family, was released on his promise to appear at Camp Gilmer as soon as practicable.

On the 20th of April, Governor Gilmer wrote to the Secretary of War, inquiring whether that Department considered the missionaries as its agents. The Secretary seems to have felt the impropriety of entertaining the Governor's appeal from the courts of his own State on a question of State law—whether the exception of agents of the general government, in that law, applied to persons employed in expending certain funds. He evaded a direct answer, but stated facts, from which, he intimated, the Governor might infer a negative. On the 16th of May, the Governor wrote to Mr. Worcester, Mr. Butrick, Mr. Proctor and Mr. Thompson, stating that sufficient evidence *had been obtained* from the government of the United States, that the missionaries are not its agents; and informing Mr. Worcester of his removal from his office as postmaster. The letters concluded by requiring them to leave the country "with as little delay as possible," under penalty of another arrest. A similar letter was addressed to Dr. Butler, who replied on the 7th of June, as did Mr. Worcester on the 10th, stating the reasons why they could not in conscience obey the law enacted for their expulsion.

Early in June, Mr. Butrick, Mr. Proctor and Mr. Thompson removed their families to parts of the Cherokee country not claimed by Georgia. Mr. Proctor commenced a new station at Amohee, near Candy's

Creek, where he preached on the Sabbath, and in September opened a school. The Cherokees erected a school-house and dwelling-house, almost wholly at their own expense. Miss Fuller continued to reside at Hightower, to keep possession of the premises and teach the school; and Mr. Thompson went there occasionally to preach. On the 22d of June, Col. Nelson, with a detachment of the Guard, came to the house, inquired for Mr. Thompson, claimed the house, lands and crops, as the property of Georgia, and said that the Guard would occupy the house on the evening of the next day. Mr. Thompson, on learning this, addressed a note to Col. Nelson, assuring him that the Guard could not be entertained at the mission house, and would not occupy it with his consent. He was arrested, and conveyed 50 miles through forests and swamps to Camp Gilmer. Though sick and in pain, he was not allowed to ride on his own horse, but compelled to walk till he could walk no longer, and then thrust into a most offensive and uncomfortable wagon. A part of the time he was chained. After he had been locked in jail a few minutes, he was called before Col. Sanford, Commander of the Guard, who censured him for too great freedom of speech, denounced the missionaries, and told him to go where he pleased. No reason was assigned why he had been arrested, or why he was now set at liberty; nor was any provision made for his return.

On the 7th of July, Mr. Worcester was again arrested. The next morning, he was taken ten miles, where he found a detachment of the Guards under Col. Nelson, having as prisoners the Rev. Mr. Trott, a Methodist missionary with a Cherokee family, who was under bonds to answer at Court for residing in the nation without license, and now arrested the second time for having returned to his family while the case was pending; and Proctor, a Cherokee, who had been arrested for digging gold at the Cherokee mines, and made to walk 22 miles, chained by the neck to a wagon. They were then marched on foot 22 miles, to the place where Trott and Proctor had been taken. On the way, the Rev. Messrs. McLeod and Wells, Methodist clergymen not residing within the country claimed by Georgia, met them. For some expression, displeasing to Col. Nelson, Mr. McLeod was arrested, his horse was taken away, and he was compelled to walk on with the rest. One sergeant Brooks, who had the immediate command, compelled him to keep the middle of the road, through mire and water, threatening to thrust him through with a bayonet if he turned aside. Sergeant Brooks made it his business to torment the missionaries, by reviling them and all ministers of the gospel, in the most profane and obscene language he could command. "Fear not, little flock," said he, "for it is your Father's good pleasure to give you the kingdom." At night, the prisoners were chained together by the ankle in pairs. Soon after they had lain down, another detachment arrived with Dr. Butler, who had been arrested at Haweis the preceding day. After proceeding a few miles, a chain was fastened by a padlock round his neck, and at the other end to the neck of a horse, by the side of which he walked.

When it grew dark, he was liable at every step of their forest road to stumble and fall and be strangled by the chain. On speaking of his danger, he was taken up behind the saddle. In this situation the horse fell, and both riders were injured, the soldier badly. At night, he was chained by his ankle to his bedstead. The next day he walked and rode alternately 35 miles, with the chain still around his neck, but not fastened to the horse. At night he was chained to Mr. Worcester and Mr. McLeod. After travelling two days more, much in the same style, they arrived on the Sabbath at Camp Gilmer, and were thrust into jail; Brooks saying, as they entered, "There is where all the enemies of Georgia have to land—there and in hell." The jail was built of logs, with a floor of split poles, and without chair, bench or table. No one was permitted to speak with them privately, or to receive any papers from them which had not first been inspected by Col. Nelson. After being confined here for eleven days, Messrs. Worcester and Butler were removed by a writ of *habeas corpus*, and, after some delay, brought before the Inferior Court of Gwinnet county, where they gave bonds to appear for trial before the Superior Court in September, and were released. While before the Court, a letter from the Governor to Col. Sanford was produced, directing him, if the missionaries should be discharged by the Court, or obtain bail and return home, to have them arrested again.

As it was now evident that repeated arrests would render residence at home physically impossible, Mr. Worcester determined to retire to Brainerd till September; leaving his family, which could not be removed, at New Echota. On the Sabbath, August 14, his infant daughter died, after an illness of one week. Mr. Worcester was sent for, and arrived on Tuesday night; intending, after a short visit of consolation to his wife, to return on Thursday. On Wednesday night, he was decoyed to the door by one of the Guard in disguise, and arrested; but Col. Nelson, on hearing the circumstances, released him, and he returned to Brainerd.

Trial of Worcester
and Butler.

Their trial came on at Lawrenceville, on the 15th of September. The Rev. J. J. Trott, Methodist missionary, Mr. J. F. Wheeler, printer of the Cherokee Phoenix, and seven other white men, who were not missionaries, were brought to trial at the same time. The prisoners had engaged as their counsel, Messrs. Chester, Harris, and Underwood. Gen. Harden also volunteered in their behalf, and refused compensation for his services. The only crime laid to their charge in the indictment was, residing in the Cherokee country, without taking the oath of allegiance to the State and obtaining a license from the Governor. The jury brought in a verdict of guilty. The next day, Judge Clayton sentenced them to hard labor in the penitentiary for four years; recommending them to executive clemency, if they would promise to take the oath of allegiance or leave the Cherokee country.

Their imprisonment.

The convicts were now to be sent to Milledgeville.

On Saturday, the Sheriff's papers were not ready; and at their request, he delayed his departure till after the Sabbath. On their arrival, September 22, Governor Gilmer directed the Inspectors of the Penitentiary to converse with each of them, and learn whether they would promise to leave the State, and accept pardon. This was done, and a formal report was made to the Governor the same day. It briefly states the conversations with each of the convicts, the promises of all but the missionaries of the Board, to leave the State if pardoned, and the testimony of Mr. Worcester and Dr. Butler to the general good character of their fellow convicts. Those who promised, were all pardoned and discharged. Messrs. Worcester and Butler were urged for hours to accept the same terms; and meanwhile the gate of the prison was often made to grate on its iron hinges, as if to inspire them with terror. But they had made up their minds. Accepting pardon would be an acknowledgment of guilt, and would put it out of their power to test the constitutionality of the law. This, they knew, was one reason why the Governor was so anxious to pardon them. They were therefore committed to the prison, clad in its garb and employed in its labors.

But nothing could make these men to be regarded as Revival in the Prison. felons. The excitement in their favor was strong, even in Georgia. The keeper of the Penitentiary, though obliged to enforce its rules, treated them with kindness and respect. The felons among whom they were confined, felt and acknowledged the difference between these men and themselves. On the Sabbath, Mr. Worcester preached to such as chose to hear, and nearly all were present. At the request of some of the prisoners, he and Dr. Butler were lodged in different parts of the prison, so that the greater part of them were enabled daily to enjoy evening worship. The exercises were reading the Scriptures, singing, exhortation and prayer. The truth was attended with the divine blessing. Several gave evidence of conversion before the end of the year, and more at a later period.

On the 12th of November, Mrs. Worcester and Mrs. Butler arrived at Milledgeville, attended by Mr. Chamberlain. They spent the afternoon with their husbands. On the next day, which was the Sabbath, they could not be admitted. They visited them again on Monday and Tuesday, and were allowed to carry in blankets, books and provisions for their comfort. They took their husbands by the arm, and were led by them through the different workshops, and were shown the various occupations and curiosities of the place. On Wednesday, they returned to their homes. From others the imprisoned missionaries received tokens of sympathy. Many of the Cherokees wrote letters, contributed small sums of money, and were anxious to know how they might minister to their comfort. Ecclesiastical bodies passed resolutions approving their course, and prayer was offered for them by the churches throughout the land.

In the mean time, as the mission had been established with the express sanction of the Executive of the United

Application to the President.

States, the Prudential Committee addressed a memorial to the President, giving an account of these unlawful transactions, asking protection for the missionaries and mission property, and requesting that the Attorney General might be directed to commence a suit against the offending officers of Georgia. The President replied, through the Secretary of War, that as Georgia had extended her laws over the Cherokee country, the laws of Congress became inoperative, and he had no authority to interfere.

Chickasaws.

Among the Chickasaws, this was a year of gloom, despondency and decline. Their government was prostrated, their hopes were crushed, they believed their ultimate removal to be inevitable. They were unable to defend their country from the inroads of whisky dealers, and intemperance came in like a flood. The members of the church generally stood firm, but some of them were borne down by temptation and fell.

Choctaws removed.

Many of the Choctaws believed that the treaty which had been made with a fragment of their nation in the name of the whole, would not be enforced against them. Their hopes revived, and with their hopes, their attention to all good and profitable things revived. But in March they learned that the Senate of the United States had ratified that treaty; that their country was sold, and they must leave it. On Saturday, April 19, the school at Mayhew was examined. Col. Folsom, the principal chief of that part of the nation, was present, with many of his people. The meeting was continued by religious exercises till Monday. The Lord's Supper was administered. A petition was drawn up, and signed by the leading members of the church in behalf of the whole, stating their past and present condition, and requesting that at least some of the missionaries might accompany them to their new home. Col. Folsom delivered a "talk" in support of the petition, and Mr. Kingsbury replied, encouraging the hope that their request would be granted. The Prudential Committee could not but comply. Towards the close of the year, the removal actually commenced. The season was unusually severe, and great suffering ensued. In gathering up all the inhabitants of an Indian town, old and young, sick, lame and destitute, and marching them 500 miles through forests in the winter, it could not be avoided. One body of several hundreds passed through the Chickasaw country, and halted a short time near Martyn. The contractor seemed to do all in his power to render them comfortable; but it could not be done. More than nine tenths of the women, it was believed, were barefooted, and a great majority of them obliged to walk. One party came to Martyn, and begged an ear of corn for each, to appease their hunger.

The Western Missions.

Beyond the Mississippi, we find brighter scenes. Among the Arkansas Cherokees, the U. S. Agent exerted himself to exclude whisky, and with gratifying success. The religious awakening which began to show itself last year, continued. At the close of this year, nine had been received into the church as the fruits of this awaken-

ing, five others stood propounded for admission, and five more were soon to be examined. Others still appeared to be truly pious, and the work was still increasing. To the church among the Creeks, 15 were added in April, and 16 in October. The number of members was then 60, and the awakening still continued. In December, the dawn of awakening appeared among the Osages, where ten years' labor had been expended, without a single conversion. The school at Harmony was well filled with Osage, Creek and Cherokee children, whose progress was good.

The mission at Mackinaw enjoyed moderate prosperity. Northern Missions. Among the Stockbridge Indians at Green Bay, there was a season of special seriousness during the winter, as the result of which ten were added to the church. Another revival commenced near the close of the year.

The year 1831 will long be remembered as a year of revivals throughout the northern and eastern States; and the small and insulated tribes in the State of New York partook of the general blessing. All the stations were visited with seasons of refreshing, and the converts were believed to be not less than 70.

The mission to the Ojibwas, commenced last year by Mr. Ayer, was strengthened. The Rev. William T. Boutwell and Rev. Sherman Hall, destined to this mission, arrived at Mackinaw with their wives in July. Mr. and Mrs. Hall, Mr. Ayer, and Miss Campbell, a member of the church at Mackinaw, familiar with the Ojibwa and French languages, accompanied the traders to the site of the mission. They arrived at Magdalen Island on the 30th of August. Messrs. Warren, Aitkins and Oakes transported them and their baggage gratuitously, and Mr. Warren, who resided there, bestowed upon them many valuable favors. They commenced a small school, began to preach by an interpreter to a few hearers, and spent much time in the study of the language. Mr. Boutwell remained at Mackinaw, engaged in study and in missionary labors, till October, when he went to the Falls of St. Mary, where he received constant kindness and assistance in acquiring the language, from Dr. James, of the U. S. Army, and H. R. Schoolcraft, Esq., U. S. Agent for Indian Affairs. He remained there about four months, during which time many in the village and garrison, and some Indians, were awakened to spiritual things, and some appeared to be born again.

Religious meetings, on the Sabbath and on other days, Sandwich Islands. continued to be numerous, and to be well attended; and the missionaries, at some of the stations, were habitually thronged with crowds of inquirers. In many districts, the practice of family prayer, and of asking the divine blessing on meals, was almost universal; but the ignorance and levity, if not habitual immorality, of the people, showed that it was in most cases a mere form. Extreme caution in admitting members to the church was thought a duty. At Kailua, it was a rule to admit none who had not been candidates at least two years. Still, 190 were added to the churches during the year. And the number of native communi-

cants at its close was about 400. Among the candidates for admission at Lahaina, at the close of the year, was one man who belonged to the crew of the *Daniel*, when they made their shameful attack on the mission house. Two others of that crew were now regarded as pious men.

Mission Seminary.

The native school system had attained its full maturity. The number of learners, ascertained in nearly all the districts by actual enumeration, was 52,882. Of these, about one third were able to read with a good degree of ease, many could write, and a few had some knowledge of arithmetic. More than five sixths of them were over ten years of age. The teachers, with few exceptions, had very lately been unlettered barbarians, and now the greater part of them were nothing but ignorant savages who had learned to read. When they had taught their pupils to read, and perhaps to write, they had exhausted their own stock of knowledge, and the schools ceased to yield either pleasure or profit. The whole system was coming to a dead stand, for want of competent teachers. The mission, therefore, at its general meeting in June, resolved to establish a High School at Lahaina, under the superintendence of five directors, of whom the Principal should be one. This institution was intended not only to educate teachers for common schools, but to prepare young men of piety and talents for the various departments of missionary labor; in short, to grow up, with the growth of civilization and Christianity, into a college and professional seminary. After the first year, candidates for admission were to be examined in reading, writing, and the first principles of arithmetic and geography. Mr. Andrews was selected as the Principal. The school was opened in September, with about 25 scholars.

This year, the Roman Catholic priests were sent away. As their expulsion has been made the ground of serious charges against the American Mission, it seems necessary to give a correct account of its causes.

As has already been stated, they landed at Honolulu in July, 1827, without permission from the government, and staid in defiance of positive orders from the regent to leave the Islands. They opened their chapel in January, 1828. Some dissolute foreigners, who were partisans of Boki, became attendants upon their worship. They proposed to teach some of the king's attendants their religion. A few chiefs and others attended for a while. These chiefs, having noticed the Roman Catholic use of images, and of the relics of saints, and their fasts, which consist in abstaining from the flesh of land animals, reported that this new religion was "all about worshipping images and dead men's bones, and tabus on meat," and was just like the old religion of the Islands. This report excited no little curiosity in all classes of people; for it seemed strange to these half enlightened islanders, that enlightened people from Europe should worship blocks of wood and dead men's bones. Many hesitated to believe the story, till they had been to the chapel, and seen the worship with their own eyes. Among others, the young king once attended, saw, and was convinced. This strange discovery

naturally became a subject of conversation with visitors from Europe. Several English captains of whale ships and others told the chiefs of popery as it exists in Europe, and of the persecutions and religious wars it had excited. One of them told the king "of a great destruction in Britain in ancient time, and that his ancestors died in that slaughter, and he thought a like work would soon be done here," in the Islands. For these reasons, several English gentlemen advised the chiefs to send the papal missionaries away. Very possibly, a desire to prevent their rivals, the French, from gaining influence in the Islands, may have been a secret motive for this advice.

The priests, countenanced by influential foreign residents, had already begun to make converts; and profess to have had, at the close of 1829, more than one hundred followers, a large majority of whom were natives. The native converts to popery not only absented themselves from all meetings for Protestant worship, but refused to attend the schools which the government had established, for teaching them to read and write.

All these things might well excite some solicitude in the minds of the chiefs. While idolatry prevailed at the Islands, war had prevailed; but since its abolition, there had been no war except twice; and in those two instances, image-worshippers had been its instigators. Priests of a sect of image-worshippers, notorious in Europe for exciting war and persecution, had landed without permission, and remained in defiance of orders to depart; were in close alliance with immoral and disorderly foreign residents, and were thwarting the efforts of the government to educate the people; while intelligent men from Europe, who appeared to be acquainted with the character of the sect at its home, predicted that these priests would soon cause insurrection and bloodshed, and advised the chiefs to send them away. To prevent the diffusion of this bad influence, Boki, by order of the regent, issued a proclamation, August 8, 1829, forbidding the natives to attend Roman Catholic worship. In November, Boki sailed on his fatal expedition after sandal wood, leaving his wife, Liliha, to fill his place as governor of Oahu.

The proclamation of August 8 was disobeyed. The priests assert, that Boki never intended to enforce it. After his departure, some were imprisoned for disobeying it; but the commander of the fort, who was a partisan of Boki, released them. The regent proposed to remove some of the subordinate officers of government at Oahu, who had been appointed by Boki, and to put others in their places. But they refused to yield. They were sustained by Liliha and her party, which, the priests assert, comprised most of the foreign residents, and especially the English and American consuls. The matter was not pushed, and they retained their places.

Boki had been taught by his partisans to claim the regency, because he was steward of the royal household, and had the care of the king's person. It does not appear, however, that he ever advanced that claim openly; and it is certain that he acted in ostensible subordination to the

regent till he left the Islands. His office about the king's person was now conferred on Kaikioewa, governor of Kauai; and yet the priests informed their patrons in Europe, that his wife, Liliha, had succeeded to his office as regent.

In May, 1830, the regent, the king and their attendants left Oahu, and spent nearly a year at Lahaina, and other places on Maui and Hawaii. Liliha and her partisans seized this opportunity to mature their conspiracy against the government. The laws against immorality were suffered to fall into disuse. Nearly twenty tippling shops were opened at Honolulu. Drunkenness, gaming, and their attendant vices, were indulged without restraint. Nor was this all. Liliha made extensive preparations for war, for which no reason was assigned, and no lawful motive could be imagined. The British consul, too, had threatened the year before, that with the 500 men at his command, he would make war on the chiefs, seize the king and his sister, and revolutionize the government. At the report of these things, all the islands were filled with consternation. The regent saw that the time for decisive action had fully come. She appointed her brother, Kuakini, governor of Oahu for the time, and ordered him to proceed to that island and quell the insurrection. He immediately appointed Naihe governor of Hawaii during his absence, landed troops on several parts of Oahu at once and unexpectedly, took possession of the fort and military stores, and established an armed police in the streets of Honolulu, to be on duty day and night, and strong enough to put down all opposition. He suppressed the tippling shops and gaming houses, and rigidly enforced the observance of decent morals. Various attempts were made to evade the laws. Some professed to sell coffee and give away rum; but Kuakini was not to be thus trifled with. Others begged permission to sell to foreigners only, and not to natives. His reply was: "To horses, cattle and hogs, you may sell rum; but to real men you must not on these shores." A national temperance society was formed; a thousand names were soon subscribed to the pledge, and measures were adopted for extending it through the islands. As was indispensable to the accomplishment of these reforms, the partisans of Liliha were removed from office, and others appointed in their places.

Kuakini's next important movement was, to send away the Romish priests, who were regarded as leaders in the conspiracy which he had suppressed. They were summoned before the king, the regent and principal chiefs on the 2d of April, and ordered to leave the Islands in three months. This order was afterwards repeated by Kaikioewa, and again by Kuakini. For the sake of gaining time by deceiving the government, the priests pretended to be seeking for an opportunity to leave the Islands, while in fact they took effectual measures to prevent the success of their search. Kuakini probably saw through their duplicity,* and found in it an additional motive for wishing them away.

* M. Bachelot's account of these proceedings is very remarkable. He says: "That we might appear to yield in some degree to the demands of the

Meanwhile, the priests continued their labors, and made new converts; especially among the partisans of Boki whom Kuakini had removed from office, and their followers. Among these converts was a sister of Peliolani, the last king of Oahu, who was conquered and slain by Kamehameha. Her husband, too, had been king of Maui and Oahu. After the death of Peliolani, the family continued to enjoy a high rank in the island; but very naturally joined the late conspiracy against the dynasty of its conqueror, and fell when that conspiracy was suppressed.

At length, finding all other methods ineffectual, the government fitted out one of its own vessels, formerly the brig Waverley, of Boston, and employed Capt. Sumner, an Englishman, to take them in it to California. The American consul had written to the governor general of California, to learn whether he would receive them, if they should be sent away from the Islands, and letters had been received from him and from the prefect of the Roman Catholic missions there, urging them to come to their aid, as their services were greatly needed. On the 7th of December, Kaahumanu issued her proclamation, stating that they were to be sent away, because the chiefs had never assented to their residing there, and because they had led some of the people into seditious practices. About the last of that month, they were put on board, and on the 28th of January, arrived at St. Pedro, in California. Capt. Sumner sent information of their arrival to a farmer in the vicinity, who knew who they were, and had forwarded supplies to them at Honolulu. The farmer first visited them on board, and then sent a young

chiefs, and to avoid irritating them, we took care, when any vessel was about to depart, to request, in writing, of the captain, a gratuitous passage. We did this in respect to several; and as they knew our intentions, they answered us, also in writing, and absolutely refused to grant our request; for no captain was willing to engage in executing the sentence pronounced against us.

"A short time afterwards, a Prussian vessel arrived, the captain of which brought presents from the king of Prussia to the young king of the Sandwich Islands. The arrival of this vessel furnished an occasion for a new attempt to compel us to leave the archipelago. The governor of Hawaii re-appeared. 'Here,' said he to me, 'is a ship from near your own country. It will conduct you to your own land.' 'What you say is reasonable,' I replied, 'but who will pay my passage? I came here with nothing but my body and the word of God; my heart has not been upon the things of this world; I have amassed no money.' 'Perhaps he will take you for nothing.' 'It is possible; but ask him yourself, and we shall see.' Kuakini retired with this answer. The captain came to see us; I explained to him our situation; he obligingly offered to receive us on board of his vessel, if we wished to depart; but if not, he told us to make an application to him in writing, and to dictate the answer which we wished him to make; which was done. The governor of Hawaii also went to see him, and urged him to take charge of us. The Prussian captain answered him that he would do it with pleasure, but that before M. Patrick and I could come on board, he must be paid five thousand dollars, (more than twenty-five thousand francs.) The poor governor had a great desire to rid himself of us, but he was still more anxious to keep his money. He was therefore obliged to abandon his project." *Annals of the Propagation of the Faith*, Vol. X. p. 370.

man to take care of their baggage. The young man supplied them with provisions, and slept with them by the side of an uninhabited hut at night. The next day, a wagon came for them, in which they were conveyed to the Roman Catholic mission of St. Gabriel. This expedition cost the government about four thousand dollars.

The American missionaries have been accused of procuring the banishment of the Roman Catholic priests. This charge has always been expressly denied by them, and by the Hawaiian government; and the account just given shows that it is not true. They were sent away, because they landed without permission from the government, and staid in contempt of its orders to depart; because they taught a religion which, in its "worship of images and dead men's bones, and tabus on meat," was like the old bloody idolatry of the Islands; because intelligent Englishmen told of the blood that Rome had shed in Europe, predicted like carnage here, and advised their expulsion; because they opposed the efforts of the government to teach the people to read; because they identified themselves with the party of Boki, of Liliha, of the family of Peliolani, of the British and American consuls, and of dissolute foreigners generally,—a party which attempted to depose the regent and principal chiefs, and raise themselves to supreme power by civil war; and because they were believed, if not known, to have been active laborers in the cause of that party, by inducing men to join it.*

The reinforcement which sailed for the islands in December of last year, arrived on the 7th of June. Another reinforcement sailed from New Bedford on the 26th of November. Its members were, the Rev. Messrs. John S. Emerson, David B. Lyman, Ephraim Spaulding, William P. Alexander, Richard Armstrong, Cochran Forbes, Harvey R. Hitchcock, and Lorenzo Lyons; Alonzo Chapin, M. D., missionary physician, with their wives, and Mr. Edmund H. Rogers, printer, engaged for a limited time.

* The most important documents on this subject are, 1. The Missionary Herald, and Annual Reports of the Board. 2. The Roman Catholic "Annals of the Propagation of the Faith," especially volumes six and ten. 3. Letter of the king of the Sandwich Islands to the king of England, written in 1837, a copy of which is preserved in the archives of the Board. 4. The king's letter to the American consul, of Oct. 28, 1839, which may be found in the Appendix to the Annual Report for 1841. 5. An account of the visit of the French frigate *l'Artemise* to the Sandwich Islands, by S. N. Castle; first published in the Hawaiian Spectator, in 1839, and republished in a pamphlet by sixteen officers of the U. S. East India squadron. 6. Supplement to the Sandwich Island Mirror; being a review of Mr. Castle's article, ascribed to Mr. John C. Jones, formerly American consul at Honolulu. A brief view of the leading authorities may be found in the Appendix to the Annual Report of the Board for 1841.

CHAPTER XXIV.

1832.—Meeting at New York.—Arrangement with the Reformed Dutch Church.—Death of Dr. Cornelius.—New arrangements in the department of correspondence.—Maharattas.—Changes in the mission.—Conversions at Ahmednuggur.—Ceylon.—Governor consents to the enlargement of the mission.—Chinese Repository.—Mr. Abeel's second visit to Bangkok.—His return to Singapore.—Greece.—Mr. King's intercourse with the government.—Constantinople.—Greek Schools multiply.—The patriarch's sanction.—Mr. Dwight and Mr. Schauffler arrive.—Removal to Orta Koy.—Conquest of Syria by the Egyptians.—Death of Asaad Shidiak ascertained.—Death of Wortabet.—Indian Missions.—Condition of Worcester and Butler.—Decision of the U. S. Court in their favor.—Refusal of Georgia to obey.—The law repealed.—Chickasaws cede their land.—Choctaws removed.—Missions in their new country.—Conversions among the northern tribes.—Sandwich Islands.—Death of Naihe.—Death of Kaahumanu.—Awakening on Kauai.—Influence of the Tabu societies.—New Stations.—Improvement among seamen.—Mission to the Washington Islands.

THE twenty-third annual meeting was held at New York, October 3d, 4th, and 5th. The attendant religious exercises were unusually numerous and interesting. On Wednesday evening, there were four missionary sermons, in different parts of the city. The receipts, for the financial year had been nearly \$30,000, and the expenditures about \$23,000, greater than the year before.

A committee from the General Synod of the Reformed Dutch Church attended the meeting, and Drs. Miller and Edwards, Judge Platt, Mr. Lewis and Mr. Anderson were appointed to confer with them. This joint committee reported a plan of co-operation in Foreign Missions, which was adopted, and still subsists. According to this plan, candidates for employment as foreign missionaries who were members of the Reformed Dutch Church, if suitable persons, are to be appointed by the Prudential Committee as missionaries of the Board, and to be under its direction, like others who are in its service; but they are still to continue members of that church, and subject as before to its laws and discipline, and if they form churches among the heathen, may form them according to their own views of church government; and the friends of missions in the Reformed Dutch Church, whether acting as individuals, or as voluntary or ecclesiastical associations, may, in making donations to the Board, direct that the money be applied to missionaries belonging to that Church. All this might have been done without any formal agreement, for it was all in accordance with the previous practice of the Board; but it was well to have it distinctly and officially stated.

The Rev. Dr. Cornelius, who was elected Corresponding Secretary at the last annual meeting, accepted the appointment near the close of the year. On the 16th of January, he took his seat with the Prudential Committee. He left

Boston on the fourth of February, intending to spend several months on an agency in the Middle States. When he arrived at Hartford, he was much exhausted and in pain, but attended the Monthly Concert, and addressed the audience, according to previous appointment. This was the last of his public labors. He was immediately confined to his bed by an inflammation of the brain, which terminated fatally on the morning of the Sabbath, February 12. On the records of the Prudential Committee, his death is noticed in these words:

"February 20, 1832. It having pleased the wise and sovereign Disposer of events, to remove from his earthly labors the Rev. Dr. Cornelius, a member of this Committee and Corresponding Secretary of the Board, who died at Hartford, Connecticut, on the 12th instant,

"*Resolved*, That the Committee desire to be solemnly affected, by the repeated strokes of God's afflictive providence, with which they have been visited during the past year, and particularly to notice with humility and submission the recent death of the Rev. Elias Cornelius, D. D., lately a member of this Committee and Corresponding Secretary of the Board; who, immediately after entering on the duties of his office, has been suddenly removed, in the vigor of life and in the height of his usefulness; and while the Committee mourn their own personal loss, and the loss which the Board and the cause of Christian benevolence generally have sustained by this event, they would acknowledge, with unfeigned gratitude to God, the piety, the unwearied zeal and public spirit, the enlarged views, the sound judgment, the industry, the amiable and affectionate disposition, and the other qualifications for his office, possessed by their late beloved associate and brother, by which he secured universally the confidence and affection of the Christian community, was highly successful in labors in behalf of the Board and other benevolent institutions, and promised eminent and continued usefulness to the missionary cause." A respectful notice of his merits and his death was entered on the records of the Board. In supplying the vacancy made by his death, at the annual meeting, it was thought best to introduce a new arrangement, and instead of a secretary and two assistants, to appoint three corresponding secretaries. Accordingly, the Rev. B. B. Wisner, D. D., Rev. Rufus Anderson and Mr. David Green were elected. In the division of labor among the Secretaries, the domestic correspondence was assigned to Dr. Wisner; correspondence with missions and societies beyond the seas, to Mr. Anderson; and correspondence with missions among the Indians, and editing the missionary Herald, to Mr. Green.—Samuel T. Armstrong, Esq. and Mr. Charles Stoddard were added to the Prudential Committee.

Mahratta Mission.

In the Mahratta mission, this was a year of changes. Mr. Hervey died of the cholera at Ahmednuggur, on the 13th of May. Mr. Graves, needing, for the preservation of life, a climate that could not be found in India, sailed for America in August, with his wife and the orphan child of Mr. Hervey, and arrived at Boston in January, 1833. Mr. Allen, too, left Bombay with his orphan child in December, and arrived at Salem in May, 1833. The Rev. George W. Boggs and his wife embarked at Salem in May, arrived at Bombay in September, and in December proceeded to Ahmednuggur. About the last of December, Mr. William C. Sampson, printer, embarked at Boston, to take charge of the press of the mission.

In Bombay, one Hindoo woman was received into the church in February.

The brethren at Ahmednuggur were kindly received, encouraged

and assisted by the few pious Europeans whom they found there. The Hindoos, at first, were too ignorant of Christianity to see any reason for opposing it. For three or four months, the gospel was often preached to large assemblies of orderly and sometimes attentive natives. But when it was seen that if Christianity prevailed, Brahminism must fall, the Brahmuns began to treat the missionaries and their instructions first with indifference, and then with contempt. They abused the missionaries in the streets, disturbed the companies which they gathered for conversation by the way side, and taught the boys to hoot at them and pelt them with dirt and stones. Babajee, the converted Brahmun, was a special object of this petty but trying persecution, for they hated him as an apostate; but he bore all patiently, and the more he was reviled and abused, the more faithfully and affectionately did he seek the good of his persecutors. His wife, awakened at the death bed of Mr. Hervey, by seeing how a Christian could die, was received into the church on the 17th of July.

An asylum for the poor, the aged and the infirm, established by the English inhabitants, had been put under the care of the missionaries from their first arrival. Here they daily gave religious instruction. In September, several of the inmates began to show more than usual interest in the exercises. One evening about the middle of October, when Mr. Read had returned from the asylum, depressed by the unusual indifference of his hearers and contempt of spectators, Babajee came to him and introduced the poor, lame Kondoba, who requested baptism, saying, "I am a great sinner; my mind is very dark, and I wish to be saved through Jesus Christ." He received appropriate instruction, and on the 18th of November, he and two other inmates of the asylum, all of low caste, were baptized and received into the church, in the presence of several pious Europeans, and about 100 natives, several of whom, with apparent sincerity, requested baptism for themselves. The hearts of the missionaries were encouraged, and Babajee wept for joy.

Converts at
Ahmednuggur.

In Ceylon, this was one of those good years, which, because they are good, afford little matter for the historian. The Preparatory School was removed from Tillipally, and attached to the Seminary at Batticotta, with the intention of opening central day schools for teaching in English at each of the stations. During the year, there were seasons of unusual seriousness and some instances of conversions at all the stations, but no general revival. Twenty-seven persons were added to the churches, and there were 13 candidates for admission at its close.

Ceylon Mission.

For several years, the government had refused to allow any increase of the number of American missionaries in Ceylon. Neither were they permitted to have a press under their control. A press, therefore, which had been given to the Board for the use of this mission, had been put into the hands of the Church Missionary Society's mission at Nellore, and the printing for the American mission had been done

Restrictions removed.

there. The present Governor, Sir Robert Wilmot Horton, an enlightened friend of missions, gave leave officially for additional missionaries to be received from America till further orders could be received from England, and promised to write to the English government, recommending and requesting an entire removal of the restrictions. The brethren, therefore, immediately applied for a reinforcement, which was sent the next year.

Mission to China.

Mr. Bridgman, at the close of the year, had five boys under his instruction at Canton. One of them was Atih, a son of Leang Afa. It was his father's desire that he should acquire a good knowledge of English, Greek and Hebrew, that he might become an accomplished translator of the Scriptures. A press, given by private liberality in New York, arrived on one of the last days of 1831; the type, some time latter. On its arrival, a printer was immediately engaged, and a monthly magazine, called the "Chinese Repository," was commenced. The first number was issued May 31. Mr. Bridgman was its editor. It was "printed for the proprietors," who were the members of the "Christian Union,"—Dr. Morrison, his son, Mr. King and Mr. Bridgman; so that, if the work should prove unprofitable, but a fourth part of the expense would fall upon the Board. The leading object of the work was, to diffuse among all readers of the English language, useful information concerning China. It has been ably conducted, and done much to accomplish its object.

Mr. Abeel in Siam.

After a short stay at Singapore, Mr. Abeel hastened back to Bangkok, that he might supply the numerous Chinese vessels with Christian books, before they commenced their homeward voyage. On his arrival, he was forbidden to distribute books, except among the Chinese junks in the harbor, because the king would permit no attempt to change the religion of the country. The priests were less familiar than on his former visit. Still, many came for medicine, and one for religious conversation. The number of his patients increased, to all of whom he preached the gospel. A few,—not more than 20,—came to hear him on the Sabbath, and five or six professed to renounce their idols. Mr. Abeel hoped that some of them would in future years be found true converts.

In November, the failure of his health compelled him to return to Singapore, where he was able to preach on the Sabbath, and to attend some other religious meetings. Some were awakened and alarmed, and there was more thought and conversation on religion, than had ever before been known there.

Greece. Modern Greek school books, from the mission press at Malta, were in great demand. Mr. Leeves wrote from Corfu for 14,000; Mr. Hildner from Syra for 2,000; and many were distributed by Mr. King in Greece, and by the brethren at Constantinople.

Mr. King returned from Smyrna in February. The Turks were still at Athens, but opposed no hindrance to his labors. He had purchased land for a female school, and in May commenced preparations

for building. The Demogerontes, too, gave him the use of the old Hellenic school-house, where he opened a school for teaching ancient Greek and some other of the higher branches of learning. In July, he visited Nauplia, then the seat of government, and presented to Rizos, Secretary for Religion and Public Instruction, a quantity of school books from the press at Malta. The Secretary distributed the books among the schools, and afterwards acknowledged the donation, and the reception of Mr. King's annual report, in the government newspaper, with thanks for those "useful labors."

The Rev. Elias Riggs, with his wife, sailed from Boston, on the 30th of October, to join the mission in Greece.

At Constantinople, early in the year, Mr. Goodell wait-Constantinople.ed on the Armenian Patriarch, and proposed to establish Lancasterian schools among his people. The Patriarch, after numerous inquiries concerning American institutions, opinions and missions, appointed Boghos Fisika, that is, Paul the Philosopher, to learn the system and commence a school by way of experiment.

A normal school for Greeks was sustained at Galata, to which Greek teachers resorted for instruction, and for books, slates, and other school furniture. Here Mr. Paspatis, who had been educated at Amherst, was a principal teacher. Another school for Greeks was supported at Buyuk Dereh. A little encouragement, assistance and advice, induced the Greeks themselves to establish nearly 30 more, at their own expense. The Greek Patriarch gave these schools his decided approbation. It being reported that heretical books were in circulation, the Patriarch made out a catalogue of such as he thought suitable to be used in schools and families. This catalogue included all the publications of the Malta press which had been circulated at Constantinople.

Mr. Dwight arrived from Malta in June, and Mr. Schauffler from Paris, by way of Vienna and Odessa, on the last of July. About this time the brethren removed from Buyuk Dereh to Orta Koy, a village of Jews and Armenians about five miles from Galata. Soon after their removal, the plague broke out, and they were obliged to shut themselves up to avoid contagion. The plague was followed by the cholera, and both by a civil war, which shook the capital and endangered the throne. During the remainder of the year, therefore, but little public effort was possible.

The mission at Beirut was in like manner shut in by pestilence and war. The Viceroy of Egypt was in arms against the Sultan. His troops, under Ibrahim Pasha, being joined by some 10,000 or 15,000 men from Mount Lebanon, under the Emir Beshir, took Acre in May, pushed their conquests as far as Damascus, and in the end established the dominion of Egypt over Palestine and all Syria. Soon after the capture of Acre, Mr. Tod, an English merchant, accompanied by Wortabet, obtained an audience with Ibrahim, and made known to him the case of Asaad Shidiak, who had been imprisoned "because he would not worship images and pictures and pray to the dead." By order of Ibrahim,

the Emir Beshir furnished Mr. Tod with ten soldiers, and with authority from himself to search the convent at Kanobin, by force if necessary. When Mr. Tod arrived at Kanobin and demanded the surrender of Asaad, the Patriarch and priests trembled with dismay. They asserted that Asaad had died of a dropsy about two years before, pointed out his grave, and offered to open it. The convent was thoroughly searched, but he was not found, and Mr. Tod was convinced that he was really dead. It was reported, and probably with truth, that he had been poisoned by order of the Emir Beshir.

Wortabet, since his return from Malta, had not been a member of the mission ; but, from his weight of character and his perfect knowledge of the people, his influence at Sidon was exceedingly valuable, and was fast increasing and extending. But, on the 10th of September, a short illness, supposed to be the cholera, terminated his earthly labors. From the first attack, he considered the disease as fatal, and met death with calm reliance on the Savior.

The Rev. William M. Thomson and Dr. Asa Dodge sailed from Boston, October 30, to reinforce this mission.

Cherokee Mission.

The most interesting point in the Indian missions, this year, was the Georgia penitentiary. The imprisoned missionaries were treated with all the kindness which the rules of the prison would allow. Except that all letters sent or received by them must be seen by some officer of the prison, they corresponded freely with their friends ; and Mr. Worcester still continued to give advice and directions concerning the management of the mission. Severe tasks were not imposed upon them ; and when any peculiarly unpleasant work was to be performed, some of the other convicts often begged the privilege of doing it in their stead. Still, they did their full share of labor, and refused every indulgence which could distinguish them invidiously from their fellow prisoners.

Sentence of Missionaries reversed.

Their case was brought, by a writ of error, before the Supreme Court of the United States, and argued by William Wirt and John Sargeant on the 20th, 21st and 23d of February. No one appeared before the Court in behalf of Georgia. On the 3d of March, Chief Justice Marshall pronounced the decision of the Court in favor of the missionaries, declaring the laws of Georgia, extending her jurisdiction over the Cherokee country, to be repugnant to the constitution, treaties and laws of the United States, and, therefore, null and void. The mandate of the Court was immediately issued, reversing and annulling the judgment of the Superior Court of Georgia, and ordering that all proceedings on the indictment against the missionaries "do forever surcease," and that they "be, and hereby are, dismissed therefrom." On the 17th of March, Mr. Chester, supported by Mr. Underwood and Gen. Harden, moved, in the Superior Court of Georgia, that this mandate be received and recorded, and the prisoners discharged. The Court refused to obey the mandate. According to the regular course of law, a record of this refusal should be carried up to the Supreme Court of the United States, which should then proceed to enforce its own decision. To pre-

vent this, the Court refused to allow its own decision, or any matter relating to it, to be recorded. To supply this deficiency, for which the statutes had made no provision, Mr. Chester made his affidavit of these facts, which, Judge Clayton certified, was sworn before him. Mr. Chester then applied by letter to the Governor, Lumpkin, to discharge the prisoners, but he refused to answer in writing ; saying, " You got round Clayton, but you shall not get round me."

Meanwhile, the work of taking possession of the Cherokee country went on. A law of Georgia forbade the Cherokee government to act, or to exist. An armed force was sent to arrest the members of the national council, if they should attempt to meet ; and the meeting was thus prevented. The country was laid out into lots of 140 acres each, to be distributed by lottery. Possession was to be given immediately, except in cases of lots on which Cherokees were actually residing. White men crowded into the nation to take possession of the vacant lots, even before the lottery was drawn. Some of these were appointed justices of the peace, and a show was made of enforcing the civil code of Georgia. Whisky was brought in without restraint ; many of the disheartened Cherokees gave themselves up to intemperance and kindred vices, and some—about 500, it was said,—emigrated to the west. The drawing of the lottery commenced on the 22d of October, and, after a short suspension, to investigate certain frauds in the manner of conducting it, was soon completed. The legislature met early in November. The Governor, in his message, stated what progress had been made in taking possession of the Cherokee lands, and the legislature repealed the law under which the missionaries had been imprisoned.—On the 28th of November, the missionaries gave notice to the Governor and Attorney General of Georgia, of their intention to move the Supreme Court for further proceedings in their case at its session on the second of February. The result belongs to the history of another year ; and some transactions connected with it will be more conveniently related in that connection.

Cherokee country seized.

Still, missionary labors were not wholly suspended, even within the limits claimed by Georgia. Several of the schools were continued, under the care of female teachers. Mr. Butrick, Mr. Chamberlain, Mr. Thomson and John Huss occasionally visited the churches, preached, and administered gospel ordinances ; several native church members were faithful, industrious and successful in their evangelical labors ; and during the year, some were awakened, converted, and added to the churches.

Chickasaws.

The Chickasaws found this year, like the last, a year of gloom and downward progress. In October they made a treaty, according to which their lands were to be surveyed and sold, in the same manner as the public lands of the United States, and the proceeds paid over to them. From these, they were to provide themselves a country and remove to it, or remain on one-third of their present territory, subject to the laws of Mississippi. Meanwhile those laws were permitting unprincipled white men to deluge the land with whisky, and fill it with

vice and wo, and the missions were making arrangements to close their labors.

Choctaws. Removal. The removal of the Choctaws went on, and the amount of unavoidable suffering was great. Some, in crossing the swamps of the Mississippi, were surrounded by the rising waters, from which there were no means of escape. The captain of a steamboat took off one company, who had been confined six days in this perilous condition, and were near perishing with hunger. He saw at least 100 horses standing frozen dead in the mud. Many died of sickness, brought on by exposure and fatigue, and many by the cholera. The Christian Choctaws had morning and evening worship in their tents or boats, and refused to labor on the Sabbath, or to travel, unless compelled. The captain of a boat that carried one party remarked, that they were the most religious people he ever had to do with; and another said that "their singing and praying made the passage appear like a continued meeting;" and an agent, who had the best opportunities for judging, said that the trouble of removing those who had been under missionary instruction was less by one half, than that of removing the others. Meanwhile, the schools were gradually closed, and the missions broken up. It was determined that, in the new Choctaw country, no boarding schools or large farming establishments should be opened by the Board, and therefore a less number of laborers would be needed. Some of the missionaries therefore retired from the service. Others prepared to follow their people to the west, and a few remained to close up the concerns of the mission, and to give such instruction and exert such good influence as should be possible, during the breaking up of the nation. The Board relinquished to the nation the annuity, which was due annually till 1836.

New Choctaw Country.

The country to which the Choctaws were removing, is bounded on the east by Arkansas, on the north by the Arkansas river, on the south by the Red river, and on the west by the lands of other tribes. Mr. Williams arrived among them and selected the site for a new mission on the 12th of July. He chose a place near the principal ford of the mountain fork of the Little river, and about ten miles from the eastern boundary of the country. He called it Bethabara. About 1000 of the Choctaws were settled within five miles, and at least 3000 within 25 miles. In a few weeks, he opened a school with 25 scholars; the parents offering to pay three or four dollars a quarter for each pupil. The health of Mrs. Williams, the teacher, failed, and the school was discontinued after three months. It could not be resumed till the next year. A church was organized on the 19th of August, with 57 members, all of whom but one had belonged to churches, previous to their removal. In November, 18 others were added, three of whom were new members.—Mr. Wright, who had been detained by journeys and sickness, entered his new field of labor on the 14th of September. He selected a site about 18 miles east of Fort Towson, which he called Wheelock, in memory of the first president of Dartmouth College. At least 2000 of those among whom he formerly labored were settled around

him, within ten or twelve miles. A church was organized on the second Sabbath in December, with 37 members, seven of whom had not before been members of any church. Mr. and Mrs. Hotchkiss and Mr. Moulton arrived early in December.—Besides public worship on the Sabbath, frequent meetings were held by the missionaries on other days; and meetings for prayer and religious conversation were often held by the pious Choctaws, when no missionary was present.

Among the tribes north of the Arkansas, the awakening continued. Early in the spring, a series of meetings was held among the Cherokees, Creeks and Osages, with happy results. The first was at Dwight. Six missionaries were present and assisted. More than 40, hitherto impenitent, requested public prayer for their own salvation, and some, it was hoped, submitted themselves to God. Then a still more interesting and effective meeting was held at the Forks of the Illinois. Here, all appeared to be affected, and some found hope of pardon. The party then repaired to Dr. Weed's, who had already settled in the Creek country, on an invitation from the chiefs, with a promise of \$400 a year for the support of his family and the purchase of medicine. Here the awakening had been steadily in progress for more than two years; though the majority of the nation hated Christianity, and despised all who attended on its ordinances. The Lord's Supper was administered to about 60 communicants, and nearly 40 came forward to avow their anxiety for salvation. Among the Osages, visits were made and meetings held in all the villages but two. Here they found no instances of conviction of sin and anxiety for pardon; but they found and promoted an increasing conviction of the folly of idolatry, and of the value of Christianity.

Western Missions.
Revival.

As the season advanced, the awakening extended among the Cherokees. May 18, Mr. Washburn reported 59 members of the church, and nine propounded for admission. The number of converts then was believed to be at least 70. The awakening was more extensive than ever before. Instances of special seriousness were known to exist in every settlement in the nation. At Fairfield, Dr. Palmer's station, a new impulse was given to the work late in May, and in June it was rapidly increasing. In September, 13 were propounded; making more than 30 who gave evidence of conversion in that neighborhood within about a year. The temperance society advanced. A female society had a circulating library of 150 volumes, and expected to add 200 more within a year. A society of males was procuring and distributing Cherokee Testaments, hymn books and tracts.—This state of things continued through the year.

Among the Creeks, Dr. Weed labored alone, except occasional visits from his ministerial brethren. Mr. Vaill made a visit in July, when 18 were admitted to the church, making the whole number 81. Schools were anxiously desired by the people, and Mrs. Weed commenced a small one in the autumn; but, as the children were destitute of the necessary clothing, it was suspended at the approach of winter. A

Creek Mission.

Baptist missionary to the Choctaws, passing through the nation and seeing their wants, began to labor among them. In October, he had formed a church, and admitted 40 members, and expected soon to baptize 40 more. The Methodists, too, had received at least 200, including "seekers," into their society. The introduction of sectarian distinctions, in the end, proved a serious evil.

Osages.

At Harmony, the preceding year closed with hopes, which were not disappointed. On the third of June, 13 persons were received into the church; eleven by profession, and two by letter. Of these, two were Osages, two Delawares, two of African descent, and seven children of missionaries. Hope was indulged of the piety of others. On the first Sabbath in November, nine more were admitted; making 20 within the year, as the fruits of this awakening; 15 of whom had been members of the school.

Northern Missions.

The Maumee mission was drawing towards its close. In the autumn, the Ottawas sold to the United States all their land in the State of Ohio, except a few small reservations to some of the chiefs. They still retained a tract of about 27,000 acres at the mouth of the Maumee, in Michigan. No new country was provided for them, and they refused to cross the Mississippi. Mr. Van Tassel, with the assent of the Prudential Committee, offered the use of land belonging to the mission, to such as would erect buildings and open fields upon it; but few were inclined to accept the offer.

Among the Ojibwas, the gospel was preached by an interpreter to a few. Some gave serious attention, and one or two appeared to embrace its offers. A school was kept up at La Pointe, with from 12 to 25 scholars. In autumn, another was opened at Sandy Lake. In June, Mr. Boutwell accompanied Mr. Schoolcraft, agent for Indian Affairs, on an exploring tour, as far west as the head waters of the Mississippi. The party travelled about 2400 miles, mostly in bark canoes, of Indian construction, and returned to Lake Superior about the first of September. This journey was made at the invitation and expense of Mr. Schoolcraft.

This was another good year to the Indians in the State of New York. In January, 13 were admitted to the church at Seneca, three at Cattaraugus and eleven at Alleghany. In April, five were admitted at Seneca. In June, 13 were admitted at Alleghany. Here a protracted meeting was held in August, at which there were some conversions. On the 2d of November, the Rev. Asher Bliss arrived with his wife at Cattaraugus. The Indians, hearing of his arrival, which had been expected, came together for a protracted meeting on the next day. It continued for six days; and besides its general good influence, was believed to be the means of some conversions.

Sandwich Islands.

The death of Naihe, on the 29th of December, 1831, was followed by some diminution of attendance on public worship at Kaawaloa; showing that much of the apparent religiousness of the people arose from the influence of the chiefs. His widow, "the admirable Kapiolani," exerted herself with increasing singleness of heart to pro-

mote the best interests of her people; a sense of religious duty seemed to spring up in others, who had formerly leaned wholly on their chief; and the congregation again increased. At several stations, the influence of novelty seemed to be dying away, while that of religion was gaining strength; and the number of serious hearers increased, while the whole number of attendants diminished.

The large reinforcement arrived on the 17th of May. A general meeting of the mission was held, and they were assigned to their respective fields of labor.

Kaahumanu was ill when the reinforcement arrived, and received them at her house. She soon after rapidly declined, and died on the 5th of June. She was 58 years of age. Her piety grew brighter to the last; so much that some of the foreign residents, who had formerly spoken lightly of it, now acknowledged its reality. Some days before her death, she settled all her worldly affairs, called the young king and gave him her dying charge, and appointed her sister, Kinau, her successor. The general meeting of the mission adjourned to attend her funeral. Mr. Bingham preached from the triumphant words of Paul—"I have fought a good fight, I have finished my course, I have kept the faith. Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day; and not to me only, but to all them also that love his appearing." The mission also resolved that a funeral sermon on this occasion be preached at each of the stations.

At Waimea, on Kauai, the funeral sermon in memory of Kaahumanu was preached by Mr. Whitney. On the same day, he preached a farewell sermon in view of his own absence on a voyage to the Society and Washington Islands. These sermons were the means of an awakening, which was sustained by the labors of Mr. Gulick and some native Christians, till the end of October, when Mr. Bingham came to their assistance. His arrival gave a new impulse to the work. On the second day after his arrival, more than 60, who appeared to be really awakened, called to converse with him. There were inquirers, and apparent conversions, and some admissions to the churches, at the other stations; but no general awakening. The whole number admitted during the year ending in June, 1832, was 235; making the whole number since the commencement of the mission, 577. Of these, about one in 100 had been excommunicated, and about four in a hundred had died in hope. There were also 45 who had been propounded for admission.

The "tabu meetings," or moral societies, it was found necessary to modify, if not to abolish. They had been useful, and still, perhaps, strengthened the infirm purposes of some of their members to live lives of external morality. But it was found that many, having joined one of these societies, felt that they had become good, and were worthy of heaven; and the self-righteousness, thus encouraged and sustained, kept them from Christ. These societies were, therefore, suffered to fall into neglect, or thrown open to all, or otherwise so modified as to relieve them from this objection.

All opened with encouraging prospects. At Wailuku, a school-house was erected, 118 feet long and 40 wide, capable of holding 2,000 persons; and Auwae, the leading chief of the district, prepared to build a house of worship, as large as the missionaries should think desirable. Mr. Green made special efforts to bring the children into school, and with some success. He met with much difficulty, from the almost entire absence of family government; but it was gratifying to know that parents had learned to let their children live, instead of putting them to death to avoid the burden of supporting them; and it might be hoped that they would, in time, learn to bring them up "in the nurture and admonition of the Lord."

An unusual number of vessels resorted to Lahaina; perhaps, because Hoapili, the governor, had effectually banished the means of intoxication, while the traffick in ardent spirits was but imperfectly suppressed at Honolulu. Fourteen captains of vessels and 150 seamen were seen at one time at public worship, and religion was evidently making progress among that class of visitors.

A fifth reinforcement, consisting of the Rev. Benjamin W. Parker and Rev. Lowell Smith, with their wives, and Mr. Lemuel Fuller, printer, sailed from New London on the 21st of November.

In 1829, the Rev. C. S. Stewart visited the Washington or Northern Marquesas Islands, in the U. S. ship Vincennes; and, in consequence of his representations, the Committee instructed the Sandwich Island mission, conditionally, to send some of their own number to those islands. A correspondence was accordingly opened with the English missionaries in the South Pacific, by which it was ascertained that they had already sent several native teachers to the Marquesas, and written home for help from England to carry on the work. As the result of this correspondence, Messrs. Whitney, Tinker and Alexander, sailed for the Society Islands, on the 18th of July. There was a pleasant and profitable interchange of sentiments on the whole subject of missions in the Pacific. The English brethren preferred that the proposed mission should be delayed till they could hear from London; but should this be deemed inexpedient, they consented to relinquish the northern group to their American brethren. They, after visiting the Washington Islands, believed that a mission might be commenced with a fair prospect of success, and so reported on their return. The subject was referred to the general meeting in June of the next year.

Mission to the
Washington Islands.

CHAPTER XXV.

1833.—Annual Meeting at Philadelphia.—New Auxiliaries.—Southern and Central Boards.—Mahrattas.—Conversions and organization of a Church at Ahmednuggur.—Ceylon.—Death of Mrs. Winslow.—Mr. Winslow returns.—Reinforcement with consent of the government.—Fire at Tillipally, China.—Mission reinforced.—Leang Afa among the graduates.—Mr. Abeel returns.—Mission to Siam.—Embarkation of Munson and Lyman.—Malta abandoned, and Press removed to Smyrna.—Greece.—Ecclesiastical Constitution.—Constantinople.—Schools in the Turkish barracks.—Ordination of Armenian priests.—Nestorians.—Mr. Perkins embarks.—Beirût.—Mission reinforced.—Station at Jerusalem.—Mr. Bird's reply to Butrus.—Mission to Western Africa.—Patagonia explored.—Indian Missions.—Release of Worcester and Butler.—John Huss ordained.—Stephen Foreman licensed.—Chickasaw Mission reduced.—Removal of the Choctaws completed.—New Stations among them.—Sickness and Deaths.—Deaths at Dwight.—Awakening continues.—Ojibwa printing.—Mackinaw and Maumee reduced.—Sandwich Islands.—The king assumes the government.—Relaxation of the laws.—Declension of morals, and of attendance on instruction.—Efforts of chiefs.—Seamen's Friend Society.—Washington Islands.—Mission abandoned.

THE annual meeting was held at Philadelphia on the 18th, 19th and 20th of September. The receipts for the financial year had been nearly \$146,000, exceeding those of the last year by more than \$15,000. The expenses had been about \$150,000. The Board had also received from other societies and expended 17,920; making its total of disbursements, \$167,826,27.—At this meeting, a letter from Sir Alexander Johnstone was read, communicating a resolution of the subscribers to the Oriental Translation Fund of Great Britain and Ireland, in which the value of the labors of the Board in Ceylon is gratefully acknowledged.

During this year, some new arrangements were made for conducting the domestic operations of the Board. New England and the greater part of the Middle States had already been divided into districts, and a permanent agent appointed in each, who was expected to visit auxiliaries, churches, and other ecclesiastical bodies, and superintend the whole business of raising funds. In October of this year, the Foreign Missionary Societies of the Western Reserve and the Valley of the Mississippi were formed, auxiliary to the Board. The latter had its centre of operations at Cincinnati; and the two were expected to conduct the whole business of raising funds beyond the Alleghany mountains. In October, too, the Central Board of Foreign Missions was formed by the Synods of Virginia and North Carolina, with its executive committee, its treasurer and its secretary, who should ordinarily be appointed as a general agent of the American Board. The missiona-

ries from within its bounds were to be commissioned and directed and its funds expended by the American Board. In December, the Synod of South Carolina and Georgia formed the Southern Board of Foreign Missions on the same plan. The benign influence of the formation of this Board and of the discussions which attended it, upon the spirit of piety and brotherly love in the Synod, was acknowledged by a solemn vote of thanks to the great Author of all good.

Mr. Sampson arrived at Bombay in May, to take charge of the press. Mr. Allen embarked on his return to Bombay in July, but did not arrive till January 7, 1834. Mrs. Stone died in August, of an affection of the liver. Mr. Read, Mr. Ramsay and their wives were laid aside much of the time by sickness.

Bombay.

At Bombay, two Indo-Britons were received into the church, and several natives requested admission, but were deferred. A Mussulman, who had been awakened by a New Testament given him by Mr. Garrett, was received into the Scottish mission church. Several other cases of the kind are known to have occurred; and perhaps the native converts are not to be severely blamed, for preferring to be ecclesiastically connected with the people who govern the country. The Oriental Christian Spectator was given up to the Scottish mission, and the Journalist and Missionary Reporter was commenced.

At Ahmednuggur, four native converts were received into the church in February; and on the 4th of March, a Presbyterian Church was organized, with 14 members, ten of whom were Hindoos. Mr. Read was made its pastor, Babajee elder, and Dajeeba deacon. Another Hindoo was added during the year.

Church at Ahmednuggur.

Frequent and extensive journeys were made from these stations, for preaching the gospel and distributing books and tracts. It appeared evident that many thousands were convinced of the falsehood of Hindooism and the superiority of Christianity. But this afforded no ground to expect numerous conversions; for a Hindoo feels under no obligation to give up his religion just because he knows it to be false.

In Ceylon, Mrs. Winslow died suddenly on the 14th of January, having been a member of the mission for thirteen years. In consequence of this bereavement, Mr. Winslow was designated, instead of Mr. Meigs, to accompany several children of missionaries to the United States. In September, he left Ceylon, with his three daughters and seven daughters of his brethren, and arrived at Philadelphia in March of the next year.

Ceylon Mission.

The Rev. Messrs. William Todd, Samuel Hutchings, Henry R. Hoisington and George H. Apthorp, and Dr. Nathan Ward, with their wives, sailed from Boston on the first of July, and arrived at Jaffna in October. The Rev. James R. Eckhard and Mr. E. S. Minor, printer, sailed from Salem in October, and arrived in February of the next year. The permission of the British government for an enlargement of the mission had been received in April.

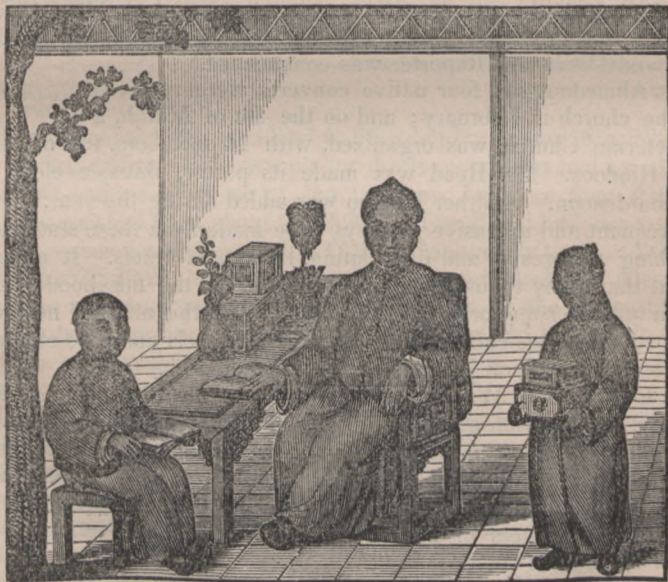
The school bungalow at Tillipally and the out-houses attached to it

were consumed by fire on the 26th of June, and the house of worship, with nearly all the Tamul books and tracts belonging to the station, on the 11th of August. These fires were probably the work of a cooley, who had been dismissed from the employment of the mission for bad conduct.

This year, seventeen members were added to the church.

Mission to China.

The Rev. Ira Tracy and Mr. S. W. Williams, who sailed from New York in June, joined Mr. Bridgman at Canton in October. Mr. Williams immediately took charge of the press; but all were obliged to devote themselves principally to the study of the language. But they were not alone in their labors. Mr. Gutzlaff continued his voyages along the coast, and Leang Afa was busy in preparing and distributing Christian tracts. In October, he distributed 2500 copies of Scripture tracts and of his own "Good Words to admonish the Age," among the 24,000 literary graduates who were assembled at a public examination at Canton. He believed that he could profitably distribute 50,000 volumes a year.



Leang Afa and his Sons.

Southeastern Asia.

Mr. Abeel was usefully employed at Singapore till May. His health was failing under the influence of the climate; and having received an invitation from the Prudential Committee to return and labor for a time as an agent among his brethren of the Reformed Dutch Church, he sailed for London, where he arrived in October. By the advice of physicians, who feared the effects of an English winter, he

repaired to Paris, intending soon to visit Holland for missionary purposes.

The Rev. Messrs. Charles Robinson and Stephen Johnson, with their wives, embarked at Boston, on the 10th of June, to commence a permanent mission in Siam. They reached Singapore in the autumn, and Mr. and Mrs. Johnson attempted to proceed to Siam; but having encountered calms, head winds and currents for 46 days and advanced only 300 miles, they were obliged to return to Singapore.

The Rev. Samuel Munson and Rev. Henry Lyman, with their wives, embarked with the brethren last mentioned, with instructions to explore the Indian Archipelago; especially Java, Sumatra, Borneo, Celebes, the Moluccas, and the neighboring islands. Having arrived at Batavia in September, they spent the remainder of the year in making preparation for their future labors.

Malta ceased to be one of the stations of the Board at Removal from Malta. the close of this year. Mr. Temple and Mr. Hallock, with the printing establishment, left the island on the 7th of December, and arrived at Smyrna on the 23d. Dionysius Carabet accompanied them as a translator. Mr. Smith left Malta on the 12th, and arrived at Alexandria on the 25th, on his way to Beirût. The whole amount of printing done at Malta, from the establishment of the press in July, 1822, to the time of its removal, was about 350,000 volumes, containing 21,000,000 pages. Nearly the whole had been put into circulation, and additional supplies of some of the works were urgently demanded. During almost his whole residence here, Mr. Temple preached twice on the Sabbath, and at least once on some other day each week, in English; and especially during the latter part of the time, several members of the missions had performed valuable labors in the education of youth.

Mr. Riggs arrived at Athens on the 28th of January; Greece. and having already acquired some knowledge of modern Greek, was soon able to give religious instruction in the schools.

The government of the country was now passing into the hands of the newly elected king, Otho of Bavaria. The ecclesiastical constitution was adopted during the summer, by which the Greek Church in Greece was made independent of the Patriarch at Constantinople, and placed under the government of the "Holy Council of the kingdom of Greece," which was to guard both the clergy and the schools against heresy, and to report any attempt to disturb the church by proselyting or other means, to the civil government. In September, a law was published, forbidding the sale of books without license, obtained from the local authorities for cities, and from the Minister of the Interior for country places. The laws were not so administered as to interfere seriously with the labors of the mission.

The girls' school was suspended in May, on the return of Anastasia, the instructress, to Smyrna. The schools for boys were remodelled, and the higher department was named "The Evangelical Gymnasium." Here students who could sustain an examination in reading, writing and

arithmetic, entered upon a well arranged course of study for four years, corresponding, as well as the circumstances of the country would permit, with the studies of a New England College. Anastasius Karavelles, who had been educated at Amherst, was one of the teachers. A month after the publication of the prospectus, the Gymnasium contained 66 scholars, and the Elementary School 76.

Constantinople.

The Greek schools at Constantinople remained much as last year. But the school-house at Buyuk Dereh had been built at the expense of the mission. This made the mission too prominent in the work. It looked like foreign interference, and excited jealousy. The Latins set themselves against it; the Greeks supported it but feebly, and it was thought best to give up the school.

Armenian Schools.

The Armenians here had a good number of schools, and a tolerable supply of books for spelling and reading, grammar and arithmetic. A priest at Broosa, about this time, translated the book of directions for establishing and conducting Lancasterian schools, from the modern Greek into Armenian. Measures were taken to supply such books, cards and other apparatus as were still wanting, and an Armenian who gave some evidence of piety was employed to open a school at Pera, to which place the brethren removed in August.

Schools in the Turkish barracks.

In 1831, some enemy of the mission called the attention of the Turkish government to these schools. The reader will recollect the result. Since that time, the schools had occasionally been visited by Turkish officers, who expressed their approbation of the system, and their desire for its introduction among themselves. One of them left a donation of 500 piastres for the Greek school at Arnoot Koy. Several of them attended the examination of this school in July; and at its close, after a long conversation with the agent of the mission, told him that Ahmed Pasha, the Sultan's military counselor, had encouraged them to make a trial of the same system among the young soldiers in the barracks at Dolma Baktche; that they had already fitted up a school room, under direction of the teacher at Arnoot Koy; and that they now wanted assistance in preparing cards, books, and all the apparatus of a Lancasterian school. The agent and Panyotes, who had been the teacher at Buyuk Dereh, and who was a good scholar, both in Greek and Turkish, were directed by the mission to comply with this request. In about two weeks, the school had been established, and Azim Bey, who had acted a leading part in this business, was promoted and transferred to the barracks at Scutari, where he was preparing to open another school. Azim Bey repeatedly visited the missionaries at Pera, who presented him with an orrery, and a variety of furniture greatly needed by his school. At his request, Panyotes was sent over to Scutari, to assist in preparing lessons in Turkish for the school, and while there, was treated with a degree of respect seldom shown to Greeks. Meanwhile, a learned Turk was translating from the Arabic, some books published by the Church Missionary Society at Malta. The geography was not full enough in its account of Turkey.

Azim Bey, learning that Mr. Dwight was preparing a geography for the Armenians, to be translated into Turkish, requested that the part relating to Turkey might be prepared immediately, that the Sultan might see it when he should visit the schools. It was done; and as fast as Mr. Dwight could prepare it in English, Mr. Oscanian translated it into Armenian, Mr. Paspatis into Greek, and Panyotes into Turkish.—Such was the origin of Lancasterian schools among the Turks. They did not belong to the mission, nor were they under its care. They were not Christian schools. They were established by the Turks,—as Azim Bey said, by order of the Sultan,—through the indirect influence of the mission, and with aid which it afforded.

Early in the autumn, the brethren were invited to at- Armenian Ordination. tend the ordination of fifteen Armenian priests,—the first who had been ordained for several years. On inquiring why none had been ordained of late, Mr. Goodell was informed that in 1826, the Synod resolved to have better educated priests, or none, and had ordered that thenceforth none should be ordained, who had not finished a course of study under Peshtemaljan, the Principal of the Armenian Academy at Constantinople. These were the first who had been ordained since that time. They were comparatively well educated men. By the advice of Peshtemaljan and others, several useless and inconvenient observances formerly attending their ordinations were omitted, and instead of the repetition of certain forms of prayer for forty days, the new priests were told to spend a considerable part of the time in studying the Bible.

The spirit of this last recommendation was evidently making progress among the Armenians at Constantinople. Peshtemaljan encouraged and assisted his pupils in the study of the Scriptures. Several young men, not under his instruction, met steadily for that purpose; and a few, it was hoped, had begun to feel the power of divine truth to purify the heart.

Mr. Thomson and Dr. Dodge arrived at Beirût on the Mission in Syria. 24th of February. In March, Mr. Thomson, with two English missionaries, left Beirût, passed down the coast to Jaffa, visited Jerusalem, and returned through the interior, after an absence of five weeks. He found the country more open to missionary operations than formerly; and while at Jerusalem, engaged lodgings for himself and his family, intending soon to return. He was, however, detained by sickness, and afterwards by the sickness of his wife, till the next year.—In April, Mr. Whiting accompanied his wife on a voyage to Constantinople for the recovery of her health, from which they did not return till early the next year.

Butrus, (Peter,) Papal Bishop of Beirût had published Mr. Bird's Letters to Butrus. an answer to Mr. King's farewell letter. It was thought best that Mr. Bird should prepare a reply to the bishop. For this purpose, he was furnished with the more important works of the ancient fathers; and what was still wanting in the polemical department, was generously supplied by Mr. Parnell, one of the devoted men who es-

tablished the English mission at Bagdad, and who also presented to the mission a lithographic press, for printing the Arabic and Syriac languages. The reply occupied Mr. Bird for several months. In the summer it was completed, and sent to Malta to be printed at the Church Mission press. It was comprised in thirteen letters to the bishop of Beirût "by certain Christians of that city."

Nestorian Mission.

The Rev. Justin Perkins and his wife, who sailed from Boston on the 21st of September, to commence a mission among the Nestorians of Persia, arrived at Constantinople in December.

Western Africa.

At length, the Committee was enabled to commence a mission in Western Africa. The next day after the annual meeting, the Rev. John L. Wilson received his instructions at Philadelphia. He immediately made arrangements to embark for Cape Palmas, in a vessel about to be despatched by the Maryland Colonization Society. He had nearly abandoned the hope of having an associate; but, just in time, Mr. Stephen R. Wyncoop, a personal friend and fellow-student, volunteered to accompany him on his voyage of exploration. They embarked at Baltimore on the 28th of November.

Patagonia explored.

Silas E. Burrows, Esq., of New York, having offered a gratuitous passage, the Rev. William Arms and Rev. Titus Coan, by direction of the Committee, embarked at New York, August 16, and landed at Gregory's Bay, in Eastern Patagonia, on the 14th of November. The vessel proceeded on her way. The missionaries were hospitably received by the Patagonians, and assisted to visit the interior, but found it impossible to reach the Western Coast, (to which the mission had been originally destined,) either by water or by crossing the Cordilleras. They ascertained that the country is generally sterile, the inhabitants few, and the prospect of usefulness comparatively small. They returned to the place where they landed, and embarked on the 25th of January, 1834, on board the *Antarctic*, Capt. Nash, of Westerly, R. I., for the Falkland Islands. After living some time on board the *Antarctic* and the *Hancock*, of Stonington, Ct., Capt. Allen, of the *Talma*, of Groton, Ct., gave them a passage home. They arrived at New London on the 14th of May. During their absence, they found no use for the funds with which the Committee had supplied them; their wants being gratuitously supplied by the natives while in Patagonia, and at other times by the owners and masters of the several vessels on board of which they were received.

*Cherokee Mission.
Worcester and Butler
released.*

The course of events had fixed the attention of politicians, as well as of the churches, intensely upon the imprisoned missionaries. The doctrine of "nullification," that is, of the right of a State to declare a law of the United States unconstitutional, and to prevent its execution within her limits, had become predominant in South Carolina. A convention, called by the legislature of that State, had published an ordinance, "nullifying" the existing revenue law of the United States, forbidding the courts of the United States, their officers, and all other persons, to attempt to enforce that law in

South Carolina, and declaring that if the general government should attempt to enforce it, South Carolina would withdraw from the Union ; and the State had drafted men and provided military stores to sustain its ordinance by force. If the missionaries should persevere in their suit, and the Supreme Court of the United States should attempt to enforce its decision in their favor, it was feared that Georgia would join the "nullifiers," and that Alabama and Mississippi, where similar unconstitutional laws had been enacted, would follow the example ; and then there would be four contiguous States, leagued together to resist the general government by force. If the President should sustain the Court, all those States would turn against him. If he should permit Georgia to triumph over the Court, the example would strengthen the cause of South Carolina. Georgia wished to support the President against the "nullifiers," but dared not, while it was so probable that she should soon find it expedient to join them.

These embarrassments had been foreseen, ever since it was ascertained that the missionaries could not be frightened, and would not accept a pardon ; and the Governor had sent them word that he intended to release them from confinement at some future time. When, in November, they gave notice of their intention to move the Supreme Court for further process, the Governor saw the necessity of a speedy extrication from his difficulties. But there was only one way of escape. The missionaries must be persuaded to withdraw their suit. He and his friends grew active. Gen. Coffee, Judge Schley, Mr. Cuthbert, and other leading politicians, visited them in the prison, and told them that they had conversed with the Governor, and had his most unqualified assurance, that if they would withdraw their suit, they should be unconditionally discharged immediately after the adjournment of the Supreme Court. The Hon. John Forsyth called on Mr. Wirt, to persuade him to advise the missionaries to withdraw their suit, and assured him that immediately on being informed that no motion would be made in the Supreme Court, they would be released. He gave this assurance "unofficially ;" yet he was authorized by the Governor to give it.

The decision of the Supreme Court had established the right of the missionaries to a discharge from confinement, and the right of the Cherokees to protection by the President from the aggressions of Georgia. But it had become certain that, even if the President should interfere, agreeably to the decision of the Court, to release the missionaries, which was doubtful,—he would not execute the principles of that decision by protecting the Cherokees. The law under which the missionaries were imprisoned, had been repealed ; and if released, they could now return to their stations and resume their labors. In this state of things, they believed that by withdrawing their suit, they should gain all that they could expect to gain by prosecuting it, and in a shorter time ; and should save the country from whatever danger there might be of a civil war with the "nullifiers." They immediately wrote to the Prudential Committee, stating their views and asking advice ;—

for on subjects relating to their imprisonment, the Committee never gave them instructions, but only advised them as friends. The question was very fully discussed at a meeting of the Committee on the 25th of December, 1832. The prevailing opinion was, that it was expedient for the missionaries to withdraw their suit, and a letter was immediately written by Dr. Wisner, communicating that opinion.* This letter was received on the 7th of January, 1833. The next day they wrote to their counsel, instructing them to make no motion in their behalf before the Supreme Court, and to the Governor and Attorney General of Georgia, informing them what instructions they had given their counsel. In their letter to the Governor they added:—"We beg leave respectfully to state to your Excellency, that we have not been led to the adoption of this measure by any change of views with regard to the principles on which we have acted; or by any doubt of the justice of our cause, or of our perfect right to a legal discharge, in accordance with the decision of the Supreme Court in our favor already given; but by the apprehension that the further prosecution of the controversy, under existing circumstances, might be attended with consequences injurious to our beloved country." This the Governor thought disrespectful to the authorities of the State, and wished them to write again, disclaiming any disrespectful intention. They accordingly wrote the next day:—"We are sorry to be informed that some expressions in our communication of yesterday were regarded by your Excellency as an indignity offered to the State or its authorities. Nothing could be further from our design. In the course we have now taken, it has been our intention simply to forbear the prosecution of our case, and leave the continuance of our confinement to the magnanimity of the State." This the Governor pronounced satisfactory; but a newspaper article, written by some political opponent, compelled him to wait a few days longer, to show that he was not "driven." At length, on the 14th, Col. Mills told them he had received orders to discharge them from confinement, and took them from prison to his own parlor. The Governor sent them no written discharge, but issued his proclamation, stating that they had appealed to the magnanimity of the State, and had been set at liberty. With a horse and wagon furnished by Col. Mills at his own expense, they returned to their homes and their labors.

* A letter written on the 29th of December, 1832, and received early in January, 1833, offers, on "informal authority, in behalf of the government of Georgia," that if the Committee will station the missionaries anywhere beyond the limits of Georgia, they shall be immediately discharged "in a manner which shall not attach to them the reproach of pardoned criminals;" and "in behalf of the government of the United States, that the relief which the consent of the Prudential Committee to the foregoing proposition will give to the constituted authorities of Georgia, by enabling her in the most efficient manner to come to the support of the government and laws of the United States, will be gratefully acknowledged, and that the Board of Commissioners for Foreign Missions will possess the confidence, and will largely partake of the appropriations of the general government for the melioration of the condition of the Indians."

Of those labors and their results, there is little to record. Cherokee Preachers. The members of the churches generally withstood the flood of temptations which was poured around them, and a few were added to their numbers. The schools were much as last year. On the 20th of July, John Huss, who could speak only his own language, was ordained as an evangelist at Creek Path; and about the 1st of October, Stephen Foreman, a Cherokee, who had studied with Mr. Worcester, at the Union Theological Seminary, and at Princeton, was licensed as a preacher by the Union Presbytery. Both engaged in preaching to their countrymen under the patronage of the Board.

Among the Chickasaws, the evils which oppressed them Chickasaws. last year, continued to produce the same disastrous results. The piety of the church seemed to give way before temptation, and early in the winter, seven were removed from its fellowship by excommunication. After some time, the very greatness of temptation alarmed the pious. They became more prayerful and exemplary. Many were awakened, and some gave evidence of conversion.—But the mission was drawing towards a close. The situations at Martyn and Caney Creek were given up. Only a few children were kept at school in Tipton county, Tennessee, and at Tokshish, supported by the avails of the farms and by the Chickasaw annuity.

In the old Choctaw country, but two missionaries, with their families remained; Mr. Kingsbury at Mayhew, and Mr. Byington at Yoknokchaya. No school was taught, for the children were gone. About 40 members of the church at Mayhew, lingered around their spiritual birth place, and listened attentively when the gospel was preached. Mr. Kingsbury was principally employed in disposing of the property and closing up the extensive secular concerns of the mission; and Mr. Byington, in preparing a Choctaw dictionary and grammar. As the new missions among the Choctaws were to be conducted in a less expensive style, and fewer laborers would be needed, Messrs. Cushman, Smith, Howes, Bardwell, Gage and Town, with their wives, were, at their own request, released from the service of the Board. Most of them had expended ten or twelve of the best years of their lives in missionary labors and sufferings, with no compensation but a bare subsistence for the time; and such of them as had property, had given it to the Board. Now, when they were about to be left without employment, in the decline of life and with impaired health, the Board was not authorized to give, nor were they willing to receive, such compensation for past services, as their labors might have commanded in some worldly pursuit; but from the household, agricultural and other movable property at the several stations, which could no longer be used for missionary purposes and which was least saleable, they were allowed to take such articles as would enable them to commence frugal arrangements for their future support.

Choctaws. Removal completed.

Early in the autumn, the last party of the Choctaws departed for their new country at the West. The whole number removed was about

15,000. Many remained in the southern part of their old country, and a few in other parts; but the nation was gone, and they were mere individual Indians in a community of white men.—In October, Mr. Kingsbury left Mayhew, on a visit to all the tribes among whom the Board had missions beyond the Mississippi, to ascertain their condition, and to comfort, advise and encourage his brethren. He was gone till March of the next year.

The Choctaws in their new country were busy with cares and labors incident to removal and a new settlement. But gradually new churches were formed, of those who had been members before the removal, and a few others were added to them. Six or eight schools were either opened or ready to open, under native teachers, appointed and superintended by the missionaries; when, in June, every thing was suspended but the care of the sick. Unusual inundations, from the rise of the Arkansas and Red river, left extensive tracts of level country filled with stagnant water and decaying vegetable matter, exposed to the burning heat of a summer sun. Putrefaction produced fevers. Nearly every member of the mission families was visited with sickness. Of the Choctaws, it was believed that not more than one in fifteen escaped, and as many as one in fifteen died. Out of 70 families in one neighborhood, 70 persons died. In many of the settlements on the rivers, scarcely a young child survived.

At Dwight, Mrs. Finney was released from her earthly cares about the middle of January. Other members of the family suffered much from sickness about the same time. Mr. Matthias Joslyn, formerly teacher at Mayhew, died at Dwight in December.

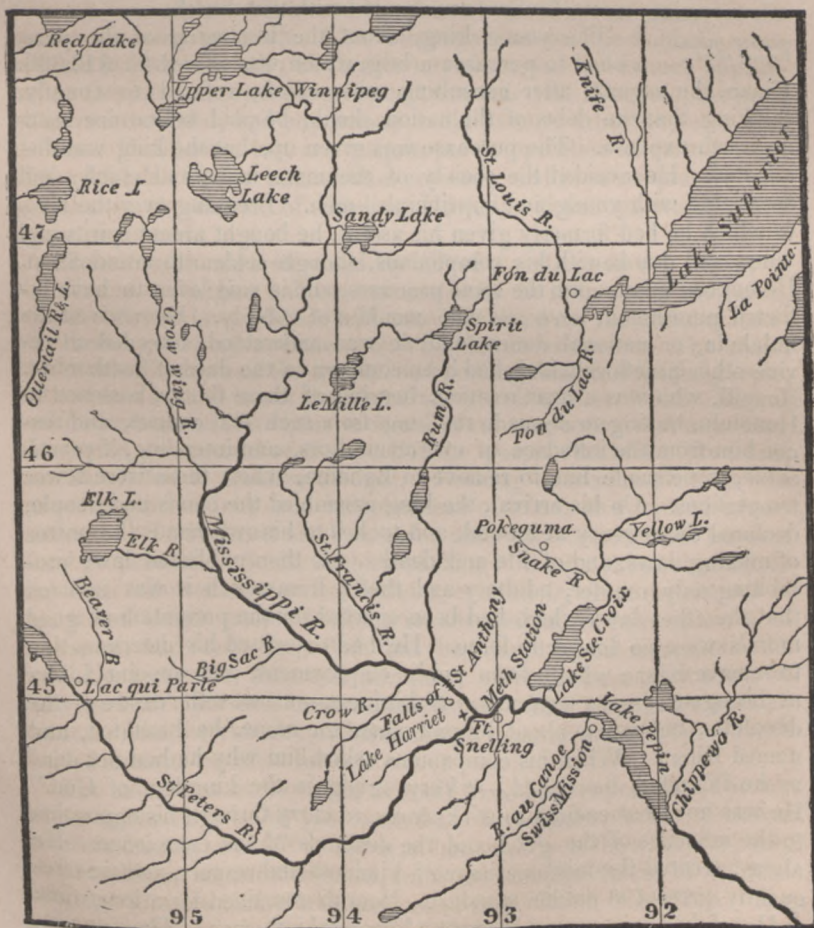
Western Missions.
Revival. The religious awakening continued through this year also, but was evidently on the decline. Of this, Mr. Washburn mentioned a conclusive proof, in a letter written in April. "Measures," he said, "calculated to produce strong excitement, such as protracted meetings, 'anxious seats,' &c., cause very great interest yet; but small neighborhood meetings, family visits, and the imparting of religious instruction in a serious, noiseless and unostentatious way, are not so highly regarded. This is lamentable." Still, the work continued, and in December it received a new impulse, in a part of the nation before but slightly affected by it. At the close of the year, the church had 106 members, more than 60 of whom were among the fruits of this awakening, which had continued for three years.

The schools, generally, were in a good condition. In May, the chiefs resolved to appropriate half of their national school fund, or about \$750 annually, to support the school at Fairfield, under Dr. Palmer. They appointed a committee to receive and dismiss pupils, and a Cherokee family to keep the boarding house. Their appropriation was expected to support about 30 scholars.

Among the Creeks and Osages, scarce any progress was made, except in the preparation of school books in their native languages. The Osages were now engaged in war, and their attention could not be

drawn either to learning or religion. The school at Union, being situated on land now belonging to the Cherokees, was nearly deserted by Osage children, and was discontinued in January.

The Ojibwa language was now reduced to writing. Ojibwa books.
The spelling and reading book, containing select portions of Scripture and a few hymns, was completed, and 500 copies printed. Dr. James, too, completed his translation of the New Testament, and had it printed under his own superintendence. Some of the children were much interested in learning to read their own language. Little could yet be done in imparting religious instruction, and the migratory habits of the Indians impeded all the operations of the mission. The mission church was organized in August. In October, Mr. Boutwell commenced a new station at Leech Lake.



OJIBWA AND SIOUX MISSIONS.

Mackinaw reduced.

Notwithstanding the self-devotion, energy and ability of Mr. Ferry, it was manifest that the expense of the station at Mackinaw was much too great in proportion to its usefulness. Mr. Green, by direction of the Committee, visited Mackinaw this summer, and, with Mr. Ferry's aid, arranged a plan for reducing it within very moderate limits.

Maumee reduced.

The Maumee mission was also reduced, as the Indians had sold their land in the vicinity, and were gradually scattering. Only Mr. Van Tassel, with his wife, and Mr. Culver, the teacher, remained. The school contained 31 scholars, all boarded and some of them clothed at the expense of the mission. During the winter and spring, there was a season of special attention to religion in the school and neighboring white settlements, and 15 or 20 persons gave evidence of conversion, most of whom soon united with the church.

*Sandwich Islands.
Regency ended.*

The young king, about the beginning of the year, wished to purchase a brig, which was offered for \$12,000. Kinau, the regent, after consulting other chiefs, refused to comply, thinking that the debts of the nation should be paid before incurring any such expense. The purchase was given up, but the king was disaffected. He avoided the society of the more influential chiefs, and associated with young and unprincipled men. Breaking over the laws to which he had formerly given his assent, he bought ardent spirits and wine, and drank with his companions, though seldom to intoxication. He enticed others into the same practices, and is said even to have inflicted punishment on some who would not comply. He revived the hulahula, or national dance, and, it was understood, intended to revive other practices which had been common in the days of heathenism. Hoapili, who was a near relation, hearing of these things, hastened to Honolulu, hoping to dissuade the king from such evil courses, and rescue him from the influence of evil counsellors, and intending, if practicable, to persuade him to remove to Lahaina, where there were fewer temptations. On his arrival, the king assembled the chiefs and people, declared the regency at an end, and took into his own hands the power of making laws, and of life and death. He then published laws prohibiting only murder, adultery and theft; from which it was inferred that the other laws which had been enacted for the promotion of good morals were no longer in force. He had expressed his determination to remove Kinau wholly from public employment, and appoint Liliha as his agent for the transaction of business,—as was the desire of the dissolute; but when about to pronounce the name, he hesitated, and named Kinau. When his companions asked him why he had not done as he intended, he replied,—“Very strong is the kingdom of God.” He was not stout enough in wickedness, to carry through his opposition to the influence of the good and the demands of his conscience. He always treated the missionaries with kindness and respect, and was frequently present at public worship. Hoapili remained for a long time at Honolulu, endeavoring to exert a beneficial influence. The princess,

too, who was naturally giddy and volatile, and whose apparent spirituality had considerably declined, was alarmed by the dangers which beset her brother. She was faithful, affectionate and incessant in her endeavors to reclaim him. She first remonstrated with him in private; and finally, even in public, hung upon his arm and besought him with tears to listen to his true friends, the chiefs whom age, experience and moral principle made worthy of his confidence. These efforts were but very partially successful. His course was, in the main, unaltered. It was soon understood, throughout the Islands, that the supreme authority did not demand good morals and encourage piety as formerly. With multitudes this fact was decisive. "The thought of the chief" was their name for law; and when the king, the supreme chief, thought proper to change his course, they at once, so far as in their power, followed his example. Great numbers forsook the schools. Many of the teachers ceased to teach. The congregations on the Sabbath were reduced at least one half; and scarce anywhere was there much appearance of serious inquiry among the unconverted. At Honolulu, the grog shops were opened, and any person could procure a license for a few dollars. Distilleries, too, were again put in operation in various parts of the Islands. Other immoralities revived; and in some places,—especially in the district of Hilo, on Hawaii,—idolatrous worship was again performed.

These results were expected by all who understood the history of the mission. Religion had been promoted by the influence of the chiefs, whose will was law. There had, unavoidably, from the state of society there, grown up a virtual union of church and state. The chiefs had decided in favor of the gospel, and nothing remained for the people, but to learn it, and to act the Christian as well as they could. Hence, multitudes became Christians in form, never suspecting that any thing else could be required of them. But the gospel, faithfully preached, can hardly fail to awaken thought. Nothing does so much to give a man strength, activity and independence of mind, as a faithful examination of his own heart and life, and a successful contest with his own sinful propensities. So far as the preaching of the gospel at the Islands had been followed by real conversions, or even by clear convictions of sin, it had taught people to think for themselves, to have opinions of their own, and made them feel that they ought to act from their own convictions of truth, duty and propriety. Events were now about to show how far this had been accomplished. The king had separated the state from the church; and the church must now stand by strength derived from its invisible head.

The result was as favorable as could have been expected. The additions to the church this year were 64. The whole number of native members, in July, was 670. Even as late as July of the next year, only seven had been excommunicated, from the commencement of the mission, and 27 were temporarily suspended from church fellowship. The higher chiefs generally kept on their Christian course. The means of intoxication were nearly excluded from all the Islands except Oahu.

Kuakini, who had returned to his former home, visited every part of Hawaii, to repress disorders, punish crime and promote good morals. Strenuous efforts were made to resuscitate the schools, and with moderate success. The High School at Lahaina, though yet struggling into existence, made itself felt for good. Many of its pupils had been teachers; any now they went once a week to their homes, and called together their former pupils, and taught them something of what they themselves had learned. At nearly every station, some of the missionaries or their wives engaged in teaching, and considerable numbers were thus put upon a more thorough and extensive course of instruction. Efforts for the education of children were increased. They had not fallen off from their attendance, like the adults. Though the progress of depopulation was not stayed, but only diminished; though it was still thought that, from the former prevalence of infanticide and other crimes, three fourths of the women were childless, yet the number of children was evidently increasing, and there was hope that they might be formed into a better generation than their parents had been. And finally, protracted meetings were held at several stations; and that at Hilo, in December, was followed by several instances of conversion and admission to the church.

A Seamen's Chaplain.

Better provision was made at the Islands for the good of seamen. The Rev. John Diell, who sailed from New London in November, 1832, as seamen's chaplain, under the patronage of the American Seamen's Friend Society, arrived at the Islands this spring. He was cordially welcomed by the mission, at its general meeting in June; and on the 28th of November, the first chapel built by that Society in foreign lands was opened for public worship, at Honolulu. Attached to it was a Reading Room for the use of officers and seamen. The mission also voted to open similar rooms at Lahaina, where there were, on an average, about 100 seamen in port through the year.

Mission to the Washington Islands.

The instructions of the Prudential Committee, to take no further steps in relation to the Washington Islands, did not arrive in season; and at the general meeting at Lahaina in June, Messrs. Alexander, Armstrong and Parker were deputed to commence the mission. These brethren, with their families, sailed from Honolulu on the 2d of July, and after touching at Tahiti, came to anchor in Massachusetts Bay, in the Island of Nuuhiva, on the 10th of August. They found the natives few in number, without any general government, divided into small settlements, separated by mountains difficult and dangerous to pass. The tribes were sunk to the lowest degradation, and perpetually at war. There was no place where a station could be formed, with convenient access to more than 1000 people. The brethren were convinced that they could do much more good, at much less expense, in some yet unoccupied part of the Sandwich Islands; and the arrival of the Benjamin Rush affording an opportunity, they left Nuuhiva on the 16th of April, and arrived at the Sandwich Islands on the 13th of May, 1834. The Prudential Committee approved of their decision, and commended the courage, enterprise and self-denying zeal with which they had made the attempt,

CHAPTER XXVI.

1834.—Meeting at Utica.—Children of missionaries.—Mahrattas.—Return of Mr. Graves.—Tours in the Deccan.—Tamul Missions.—Press at Ceylon.—New Stations.—Death of Mr. Woodward.—Mission at Madura.—China.—Persecution.—Converts.—S. E. Asia.—Mission to Siam ; to Singapore.—Death of Munson and Lyman.—Constantinople.—Awakening among the Armenians.—New Missions.—Broosa.—Trebizond.—Nestorians.—Mohammedans of Persia.—Scio.—Cyprus.—Western Africa.—Southeastern Africa.—Indian Missions.—Missionaries expelled from Haweis and New Echota.—Itinerant Schoolmasters.—Chickasaw mission closed.—Conversions at Dwight.—Several missions reduced.—New Indian Missions.—Oregon.—Pawnees.—Sioux.—Abernaquis.—Sandwich Islands.—Gradual improvement.—First newspapers.—Reinforcement.

THE twenty-fifth annual meeting was held at Utica, N. Y., October 8, 9 and 10. There were present, 28 corporate and 91 honorary members ; in all, 119. The Rev. Dr. Woods and the Hon. Mr. Reed declined re-election as members of the Prudential Committee, as they could not attend its meetings with desirable regularity. John Tappan, Esq. was chosen a member of the Committee, and Daniel Noyes, Esq. was chosen auditor in his place. The receipts had been about \$6500 greater than last year ; but the expenditures had been still greater, and a small debt had been contracted. Including \$28,666,39 appropriated to its use by other societies, of which \$18,000 were from the American Bible Society, and \$9500 from the American Tract Society, the amount expended by the Board was \$188,446.

At this meeting, the question concerning the return of the children of missionaries to this country for their education, was finally settled. The missionaries of the Board have generally been found prepared to submit, without a murmur, to the sacrifices which their employment has called them to make in their own persons ; but to see their children suffer the disadvantages of an education in a heathen land, and sink below the rank they might have occupied in a Christian land,—this is a trial which they did not understand, when, young and unmarried, they consecrated themselves to the work, and which it has proved hard to bear, especially in India, where the climate is unfavorable to health, where the difficulties of a Christian education are greatest, and where, generally, suitable employments and connections in life are not to be found for the children of foreigners. The subject was first brought up by a letter from the missionaries in Ceylon, dated October, 1822 ; in which they proposed that their children should be sent to the United States at the age of eight, twelve or fifteen, and educated together in a seminary established for that purpose. To this the Committee objected ; and after some further correspondence, the Board resolved, at its meet-

Children of Missionaries.

ing in 1825, that it could adopt no general system for the removal of the children of missionaries to this country, but would not object to their removal at the expense of their friends. This was not satisfactory. Correspondence continued, with this and other missions. The missionaries in the Mediterranean thought children, generally, should not be sent home, but that there should be an allowance for their support and education, wherever they might be. The brethren in Ceylon proposed a plan, by which missionaries might send home their children, and draw at once on the Board, with suitable deduction for payment in advance, for the allowances which must otherwise be made to the children while living with their parents. A plan somewhat on this principle was adopted, and many were sent home. Meanwhile, an excitement on this subject was rising throughout the country. Some maintained, that any arrangement by which parents were not to bring up their own children, must be at war with the designs of Providence, false in principle, and pernicious in its results; some Christian mothers contended that women had no right to marry, with the expectation of casting their children upon others for maternal care; and the question began to be agitated whether missionaries ought not to go out unmarried. But the strong current of feeling was in the opposite direction. Funds to found a seminary for the children were offered. Multitudes flocked to this meeting at Utica, resolved that some liberal public provision should be made. A thorough discussion produced a change of opinions, such as is seldom witnessed on such occasions. It was seen that homes in pious families, commonly of relatives, were better for the children than a great boarding establishment; and that, with an appropriation, if needed, not exceeding fifty dollars a year for a boy and forty for a girl till eighteen years of age, to be charged among the expenses of the mission to which the parents belong, such homes could always be obtained. This plan was adopted with unexpected unanimity, and the subject has ever since been at rest.

When Bombay was the only station under the care of the Board, its annual history could be related minutely; but now the number of missions had increased to 36, and of stations to 65, and a few words for each must suffice; and this is the less to be regretted, as the attentive reader is already familiar with the general course of labors and events at the more important stations.

Mahratta Mission.

Mr. Graves, finding the restoration of his health hopeless, chose to return to India, and spend the short remnant of his life in those labors to which his life had been consecrated. He sailed from Boston, May 21, accompanied by his wife, the Rev. Sendol B. Munger, Mr. George W. Hubbard and Mr. Amos Abbott and their wives, Miss Orpah Graves and Miss A. H. Kimball. After arriving at Bombay in September, Mr. Graves, by advice of physicians, repaired to the Mahaburlishwur Hills, to be employed principally in translating. In October, Miss Kimball was married to Mr. Stone. Mrs. Ramsey died suddenly of the cholera on the 11th of June. Mr. Ramsey's health soon after entirely failed, and he re-

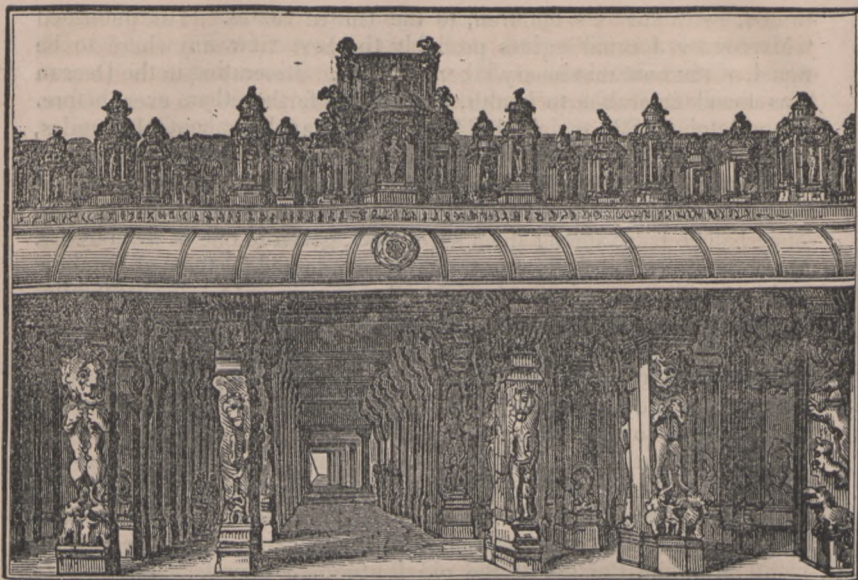
turned, with his two children, to the United States. His published "Missionary Journal" gives probably the best view anywhere to be found, of itinerant missionary labors in India. Itinerating in the Deccan was found favorable to health, and carried farther than ever before. From October 1833 to July 1834, Mr. Read travelled about 1100 miles, and preached in about 125 towns and villages, in about half of which, he supposed, the gospel had never before been heard. At the Mahaburlishwur Hills, he found six Chinese convicts who requested baptism. They had no book among them but a tract, given to one of them by Dr. Morrison at Canton. Chinese tracts were procured for them at Bombay, and instruction was given adapted to their wants. At Jalna, 120 miles northeast from Ahmednuggur, Mr. Allen found a society of about 50 native Christians, some of them members of churches in Southern India, and others converted from Popery and Hindooism by their influence. They never had any pastor. He baptized four, and administered the Lord's supper to fourteen.

The Ceylon printing establishment, which had two Ceylon. New Stations. presses, with Tamul and English type, began its operations on the 31st of January at Manepy. Early in the year, Dr. Scudder, with four native helpers, commenced a new station at Chavagacherry, where the government gave him the use of the old Portuguese church buildings. In October, he had 23 free schools, with 1000 pupils. In July, Mr. Hutchings opened another station at Varany, still further east. The whole number of children and youth under instruction, including 124 in the Seminary, was 5,367. The publication of a Christian Almanac, in Tamul, with calculations by a member of the Seminary, was commenced. But the great event of the year was the commencement of another revival, during a protracted meeting at Batticotta, on the 12th of November. It soon spread to nearly all the stations, and to Nellore and Jaffnapatam; but its history belongs to another year.

Mr. Woodward died on the 3d of August, at Coimbatoor, near the base of the Neilgherry Hills, which he had visited for his health. The Rev. Alanson C. Hall embarked at Boston, with his wife, to join this mission, on the 4th of November.

Early in January, Mr. Spaulding visited the neighboring continent, to select a site for a new mission among the six or eight millions of Tamul people there. He was gone about two months, and visited the English missions at Palamcottah, Nagercoil and Tinnevely. As the site for a new mission, he selected Madura, the ancient residence of the Tamul kings, and the present metropolis of Tamul learning, and of Brahminical influence in Southern India. Extensive palaces, temples, and other public buildings, adorned with costly sculpture, but now in decay, attest its former magnificence. The population of the city is about 50,000, and of the district, about 1,300,000. Mr. Woodward, a little before his death, obtained permission from the Madras government, for American missionaries to reside in the district. In July, Mr. Hoisington and Mr. Todd, with three native assistants, com-

New Mission at
Madura.



Palace at Madura.*

menced a mission here, and soon established two small schools,—one for each sex.

Mission to China.

The venerable Dr. Morrison, of the London Missionary Society, died on the first of August. During the same month, there was a collision between Lord Napier, the agent of the British government, and the Chinese authorities at Canton; and on the 30th, Lord Napier published a statement of facts in the Chinese language. Immediately there was an outcry against the “traitorous natives” who taught foreigners the Chinese language; and on the same day a proclamation was issued against those who “make the evil and obscene books of the outside barbarians, and under the false pretence of ‘admonishing the age,’ print and distribute them;” commanding that they should be arrested and punished, and all their books and printing apparatus destroyed. Leang Afa, well known as the author of “Good Words to admonish the Age,” fled to Singapore; some of his assistants were seized and punished, and all of them dispersed; a quantity of metallic type, procured for the purpose of printing the Scriptures in Chinese, were melted, and valuable blocks destroyed, to avoid detection; and Mr. Bridgman’s school of seven Chinese boys was broken up. In an account of these troubles, Leang Afa gave the names of twelve Chinese, besides himself, who had been baptized, and whom he regarded as truly pious. Mr. Bridgman and John R. Morrison, in an account of the same disturbances, gave the names of fourteen Chinese converts.

* Rev. Mr. Todd calls it a “Rest-house.”

Dr. Peter Parker sailed from New-York in June to join this mission. He arrived at Canton on the 26th of October. After consultation, it was thought best that he should study the language for some time at Singapore, where he arrived on the 25th of December.



Residence of Mr. Gutzlaff, at Bangkok.

Messrs. Robinson and Johnson arrived at Bangkok from Mission to Siam. Singapore in July. Mr. Jones, of the American Baptist mission, introduced them to the Prah-Klang, one of the chief officers of government, who received them with great apparent cordiality and respect. As the Chinese are immensely numerous at Bangkok, Mr. Johnson devoted himself to the study of that language, while Mr. Robinson directed his attention to the Siamese. The little company of converts left here by Mr. Abeel, had already been formed into a church by Mr. Jones, and were now under the care of Mr. Dean, of the Baptist mission.*—Dr. Dan B. Bradley embarked at Boston for Siam, on the 2d of July.

A permanent mission was established at Singapore, in- Mission at Singapore. tended as a central point for all the missions in Southeastern Asia and its adjacent Islands. Singapore is a British seaport, and is frequented by native vessels from almost every port in Asia, from Bombay to the eastern extremity of China, to the number of more than 1500 a year. Here was a large printing establishment, containing fonts of Roman, Malay, Arabic, Javanese, Siamese and Bugis type, with a foundry for casting type in all these languages, which had been under the direction

* Mr. Jones left Maulmain for Siam, September 25, 1832. If he acted on instructions received from home, those instructions must have been sent out before the Baptist Board was informed of Mr. Abeel's labors at Bangkok. That Board, it is believed, did not intend to interfere with the operations of an older mission.

of the London Missionary Society. It was now for sale; and as that Society declined purchasing, Messrs. Robinson and Johnson made a conditional purchase, on advantageous terms. The continued operation of that press seemed indispensable to the success of missionary labors in that part of the world. The Prudential Committee ratified the contract, and directed Mr. Tracy to proceed from Canton to Singapore, to commence a mission and take charge of the establishment. He arrived on the 24th of July, a few days after Messrs. Robinson and Johnson had left for Bangkok. During the remainder of the year, he printed 1000 copies of the gospel of John, with extracts from Matthew and Acts, and labored in various ways to promote religion. He was joined by Leang Afa in November.

Death of Munson and
Lyman.

The exploring mission came to a tragical end.—Messrs. Munson and Lyman remained at Batavia till the 8th of April, when they embarked for Padang. Here they spent a fortnight, and then sailed for the Battoo group of 122 islands. Among these and at the Pulo Niyas they spent a month, visiting the more important places, and collecting much valuable information. Finding that their lives would be in danger from the ferocity of the inhabitants, they gave up their intended visit to the interior of Pulo Nyas, and proceeded to Tapanooly, in Sumatra, intending, if practicable, to visit the Battas of the interior. Mr. Bonnett, the Post holder under the Dutch government, received them courteously and kindly, and assisted them in their inquiries. Mr. Burton, an English Baptist missionary, had labored some years among the Battas near Tapanooly, commencing in 1820, and had penetrated far into the interior, but he had some time since been removed by death, his school was dispersed, and all traces of his labors had disappeared. Other Europeans had visited the interior, and some of them very lately, without injury. There was a rumor of war in the interior, which might render a visit dangerous. The brethren hesitated. Mr. Bonnett instituted an inquiry into the origin and character of the report, called up and examined its author, and ascertained that it could not possibly be true; though, as afterwards appeared, it was only a gross exaggeration. He, however, considered the journey hazardous from the nature of the country and the ferocity of wild beasts, and endeavored to dissuade them from the attempt. They were not to be deterred by such dangers; and on the 23d of June they set out on foot, accompanied by their faithful attendant, Si Jan, from Batavia, a native cook, an interpreter, two police runners, and ten coolies to carry their baggage; all furnished by the kindness of Mr. Bonnett. On the second night, they fell in with Rajah Swasa, who had heard of war in the interior, and advised them to wait, while he would visit Lake Tobah, the intended limit of their journey, and write to them from thence; but as the rumor which he had heard was evidently the same that had been pronounced false at Tapanooly, they proceeded on their way the next morning.

Scaling dangerous precipices and penetrating dense jungles, they

advanced ten or twelve miles a day, till about four o'clock in the afternoon of Saturday, June 28, when they came suddenly upon a log fort, occupied by men armed with muskets, spears, and other weapons. Here was the village of Sacca. It was now engaged in a petty war with a neighboring village, and all hearts were full of suspicion, fear and rage. The interpreter advanced to the fort to explain their character and designs; but before he could address them, about 200 armed men rushed upon one flank and the rear of the party. The coolies threw down their burdens and fled. The interpreter disappeared. The brethren pushed aside the spears of the Battas with their hands, gave up the musket and pistols they had brought as a defence against wild beasts, and entreated them to wait for an explanation. Mr. Lyman told Si Jan to call the interpreter. He ran a short distance, but not finding him, turned, heard the report of a musket, and saw Mr. Lyman fall. The Battas raised a shout, which was answered from the fort. They rushed upon Mr. Munson, who was pierced with a spear and fell. The cook fled, but was pursued and cut down with a cleaver. Si Jan hid himself in a thicket, and at length escaped to Tapanooly. A report was circulated, that the bodies of the missionaries were eaten. It may have been so,—for the Battas sometimes eat the bodies of enemies slain in war; but it is certain that the report rests on the testimony of no known witness, and some of its most horrible particulars are inconsistent with well attested facts. There is reason to believe that the Battas acted from mistaken apprehensions concerning the character and designs of the strangers, and that if an explanation could have been had, no blood would have been shed. A terrible vengeance soon overtook them. When it became known, by reports from the natives on the coast and on the road, that the strangers were good men, and had come to do the Batta people good, all the neighboring villages leagued together to require blood for blood. In an unsuspected hour, they came upon Sacca, set fire to their houses, slew many of the inhabitants, and destroyed their gardens and fields. Those who could escape were scattered to various parts, a thick jungle is growing up where the village stood, and even the name of Sacca is heard no more. The death of these brethren produced a deep sensation throughout the Christian world. Their widows, who were at Batavia, received every kind attention from benevolent and Christian friends in that city, where liberal pecuniary contributions were made for their support. The next year, they returned to their native land.

The Greek mission was extended. In June, Mr. Riggs removed to Argos, and commenced a school for females. Near the close of the year, the seat of government was removed to Athens, and some of the public buildings which Mr. King had been allowed to occupy, were required for its use. The bishop began to preach against Mr. King and his labors, and sentiments hostile to the mission were spreading among the clergy. Yet the government appeared friendly. Dr. Korck, who, though a German in the employment of the English

Greece.

Church Missionary Society, was usually called an American, was appointed Inspector General of Common Schools. He was supplied with a large quantity of school books. A law was enacted, requiring the Scriptures and the more important school books from the Malta press to be used in schools, and Mr. King had numerous orders for them, from different parts of the kingdom.

Constantinople.

The schools in the Turkish barracks near Constantinople increased to eight, and had 2,000 scholars; but the mission had nothing to do with them except as neighbors and friends. A Greek monk from the Ionian Islands preached violently against the mission, its books, and its improvements in education, and even against the Patriarch for favoring them. The teachers were compelled to restore the old church prayers and Psalter to their place, when the plague broke out, and the schools were suspended.

But the Armenians of this city presented the most interesting field of labor. From their original mountain home, which stretches from the southwestern shore of the Caspian to the head waters of the Tigris and Euphrates, commerce has led this enterprising people to nearly all the more wealthy parts of the Eastern continent. The most influential body of them,—about 200,000 in number,—resides at Constantinople, where they possess immense wealth, and have almost monopolized the business of banking. Their church was early separated from that of Rome, for embracing the Monophysite heresy,—the doctrine that Christ had but one nature, compounded of divine and human. It has embraced many of the errors of Rome; but has never, by any authoritative decree, set them up as an infallible standard. The spiritual head of the church is the Catholicos, or general bishop, who resides at Aghtamar, a small island in Lake Van, in ancient Armenia; or as some say, his rival, who resides at Sis, among the mountains of Cilicia. The actual ruler of nearly the whole nation is the Patriarch at Constantinople, who is held responsible by the Turkish government, like the head of every other sect in Turkey, for the good conduct of his nation, and who may, when he pleases, call for the Turkish sword, to enforce what he deems good conduct. He is dependent, however, for his office, on the general Synod, or council of Primates; that is, upon any twenty-five or less of the bankers and wealthy men, who happen to possess the greatest amount of personal influence. There is also a small fragment of the nation, subject in like manner to the Armenian Patriarch of Jerusalem.

Hohannes and Senekerim.

There had been various indications of a tendency towards the revival of learning and piety among the Armenians. The most important were, the establishment, in 1829, of the Academy under Peshtemaljan, and the order that no one should be ordained as a priest, who had not pursued a course of study there. Peshtemaljan was learned, conscientious, mild and prudent. He said little of the errors of the church, but encouraged and assisted his pupils in the conscientious study of the Scriptures. Among his earliest students was Hohannes, who from childhood had been fond of books, and for

some time had longed to see his countrymen better furnished with the means of education. In 1830, he began to converse on religion with his friend Senekerim, the teacher of a school in the Patriarch's palace. Senekerim was at first startled, at hearing sentiments not taught in their churches; but gradually his mind became enlightened, and they both saw how their nation needed to be aroused, and brought to the knowledge of the gospel. How could it be done? Awakening tracts must be published, and schools must be established; but they had no funds. As they taught and conversed, their zeal increased; and they closed one of their interviews with a formal consecration of themselves, their bodies, their ideas, and every thing pertaining to them, to the Lord Jesus Christ; declaring that thenceforth they were ready to execute his will. One day, in reading the New Testament, Senekerim found the words, "If two of you shall agree on earth, as touching any thing that they shall ask, it shall be done for them of my Father which is in heaven." Full of joy, he informed Hohannes, who rejoiced with him; and they both prayed, saying, "O God, we agree to ask, that our nation may awake, may know the gospel, and may understand that it is the blood of Jesus Christ alone which purgeth away sin." "And great," says Senekerim, "was our hope in regard to this thing." Soon after this, in the spring of 1833, they heard something concerning the arrival and plans of the American missionaries. Hohannes visited them, first alone, and afterwards with his friend, "in order to find out what kind of persons they were;" that they "might understand their views, and especially might prove them and their works." At their third visit, "by little and little" they "perceived that the great object of their pursuit was nigh at hand." Hohannes began to study the English language under Mr. Dwight, and both were frequent visitors of the missionaries. But their secular duties embarrassed their religious pursuits; and, in July, they earnestly requested to be taken under the entire direction of the mission. They could not be refused. As means of support, Senekerim was employed to open an Armenian school at Pera, and Hohannes to translate the Psalms from ancient into modern Armenian. They soon gained clearer views of the nature of experimental religion, and became intensely afraid of deceiving themselves with respect to their own piety; but after a season of sorrowful and painful searching of heart, were brought into the clear light of the gospel, and enabled to trust, with a soul-satisfying confidence, in the blood of Jesus Christ. They continued in the service of the mission, seizing opportunities for conversing with their friends on spiritual religion, but avoiding carefully all allusion to what was wrong in the ceremonies of the church. A papal priest, alarmed, it would seem, for the purity of the faith among the Armenians, whom his church anathematizes as heretics, induced a rich Armenian jeweller to cite them before Peshtemaljan, as teachers of heresy; but Peshtemaljan pronounced and proved their doctrines correct, and the jeweller was convinced. Thus strengthened, the young brethren continued their labors, and their evangelical views continued

slowly to gain new adherents, but almost exclusively among the clergy and their sons. Several persons, occupying important stations at a distance from the capital, were found to be in some degree enlightened, and might, perhaps, be regarded as fellow-laborers. Before the end of 1834, the journals of the mission mention 12 or 15 Armenians, who appeared to be either truly pious, or serious and hopeful inquirers after the truth.

A High School for Armenians was opened under the instruction of Mr. Paspatis, in Mr. Goodell's house, on the 27th of October, with the earnest approbation of Peshtemaljan.

Syria.

Mr. Smith arrived at Beirût in January, and found that the mission had made much greater progress than he expected. The attendance on preaching had increased. There were four schools, two of which were taught by pious natives; besides a Sabbath school, and a female school, for which a house this year was erected by the subscriptions of foreign residents. Mr. Smith, accompanied by Dr. Dodge, explored the country as far as Damascus, which he recommended as a missionary station. They continued their explorations as far south as the Jabok, and Mr. Smith afterwards visited the greater part of Lebanon and Anti-Libanus. During the summer, Commodore Patterson visited Beirût with the U. S. line of battle ship Delaware and schooner Shark, principally, as he said, to do honor to the mission, and to convince the people that it had powerful friends; which was effectually done.

Jerusalem.

Mr. Thomson, with Mr. Nicholayson, of the London Jews' Society, and their wives, removed to Jerusalem in April. In May, Mr. Thomson went to Jaffa, to bring up his furniture. Civil war broke out, Jerusalem was besieged, and earthquake and famine added their horrors. After about two months, the rebels were subdued, and he returned to his family. His wife was sick with an inflammatory fever, to which the powers of life yielded on the 22d of July. He returned to Beirût, where it was thought best for him to remain.

Smyrna.

Through the influence of an old personal enemy, the Armenian bishop Dionysius (Carabet) was compelled to leave Smyrna in February. Sarkis, a learned and pious Armenian priest, came from Constantinople to supply his place. The Rev. John B. Adger arrived from Boston and joined the mission in October, expecting to labor chiefly for the Armenians. The labors of the press were much the same as at Malta, except that its publications were nearly all in Modern Greek.

*New Missions.
Broosa.*

Mr. Schneider removed his family to Broosa in July. Broosa is situated about 80 miles from Constantinople, at the base of the Asiatic Olympus. It was for 130 years the capital of the Turkish Empire, and is now called one of its most beautiful cities. It has about 50,000 inhabitants. Mr. Schneider had previously visited the place, with Mr. Goodell, engaged a house, and left Hohannes to make arrangements for a school. Notwithstanding the opposition

which some of the clergy had excited during his absence, the school was commenced with 70 pupils; and in December another was opened at Demir Tash, a Greek village about six miles distant.

In November, Mr. Johnson visited Trebizond, where Trebizond. Xenophon, in his famous retreat with the "ten thousand," first came to the sea, and found a Greek population, which had been there ever since the Argonautic expedition, before the Trojan war. Here, after the overthrow of Constantinople by the Crusaders, a branch of the imperial family reigned for 250 years; and from Kalomeros, a member of that family who emigrated to Italy, disdaining submission to the Turks, the family of Buonaparte is said to be descended. Mr. Johnson engaged a house, and returned to Constantinople.



Mount Olympus and Broosa.

Mr. Perkins, missionary to the Nestorians of Persia, The Nestorians. with his wife, left Constantinople in May, and passing by Trebizond and Erzerüm, and meeting some unpleasant detention from the Russian authorities, by the kind aid of the British Ambassador to Persia, Sir John Campbell, reached Tabreez in August. In October he visited Ooroomiah, the scene of his future labors, and engaged Mar Yohanna, bishop of Galavan, as his teacher in Syriac. He saw Mar Elias, of Mosul, one of the rival Patriarchs of the Nestorians, who was delighted with the Syriac spelling book and Scriptures, and with the prospect of printing in the language of the Nestorians, and thanked God for the commencement of the mission. After a cordial reception from all parties, he returned, with the bishop and a priest, to study the Syriac at Tabreez.

Scio, Cyprus, Persia.

The Rev. John B. Adger, whose arrival at Smyrna has been mentioned, the Rev. Samuel R. Houston, the Rev. Lorenzo Pease, their wives, and the Rev. James L. Merrick, sailed from Boston in August, and arrived at Smyrna in October. Mr. Houston visited Scio, where he made arrangements to commence a mission. Mr. Pease proceeded to Larnica, in Cyprus, the place of his destination, and immediately informed the brethren at Beirût, with whom his mission was to be connected. Mr. Merrick went to Constantinople, to prepare for an exploring tour among the Mohammedans of Persia.

Cape Palmas.

Messrs. Wilson and Wyncoop returned in April, having selected Cape Palmas as the place for a mission in Western Africa. Having made the necessary preparations, Mr. Wilson embarked at New-York, with his wife and a colored female, in November, and arrived at Cape Palmas late in December. The framed house which he had carried out on his first voyage had been erected, during his absence, on land granted by Dr. Hall, governor of the Maryland colony, and the natives welcomed them to it with shouts of joy.

Zulus.

The Rev. Dr. Philip, missionary of the London Missionary Society at Cape Town, had earnestly recommended, and the Committee had determined to undertake, missions to the Zulus of South-eastern Africa. The Rev. Aldin Grout, Rev. George Champion and Dr. Newton Adams, were designated to the Maritime Zulus, in the region of Port Natal; and the Rev. Messrs. Daniel Lindley, Alexander E. Wilson, and Henry Venable, to those of the interior. Mr. Wilson was also a physician. These brethren, with their wives, embarked at Boston, December 3, for Cape Town, where they were to decide upon the manner of reaching their respective fields of labor.

Cherokees.

Georgia continued the work of making the Cherokees willing to emigrate. Partly by force and partly by fraud, Dr. Butler was driven from Haweis, and removed to Brainerd in February. A little later, the mission premises at New Echota were seized by authority of the State for a claimant under the lottery, and Mr. Worcester removed to Brainerd. Miss Sawyer continued the school at Brainerd till December, when she commenced another, under the patronage of Mr. John Ridge, a Cherokee chief, at Running Waters.—Still, something was done. Several natives were employed as itinerant schoolmasters, for teaching to read in Guess' alphabet. Each had a circuit of schools, which he taught one or two days in a week; and thus many were taught to read the word of God; the perusal of which proved the means of salvation to some who had never seen a missionary. There were some instances of conversion, and some additions to the church, especially at Carmel, the vicinity of which was comparatively free from white intruders.

Chickasaw Mission closed.

The remaining schools of the Chickasaw mission were closed, the missionaries were honorably discharged, and the mission property was sold. Of the Chickasaws, many took reservations, sold them for small sums, and squandered away the money. And here and in Choctaw lands commenced that series of rabid

speculations in every thing, which, becoming contagious, pervaded the whole country, and within the last few years has ended in such widespread bankruptcy and general distress.

Of the Choctaw mission, Mr. Kingsbury and Mr. Byington spent a part of the year in the old Choctaw country, but a greater part in travelling on missionary business beyond the Mississippi. Choctaws. In the new country, five stations had been commenced; there were three churches, with about 200 members, and about 150 children were taught in seven or eight schools, two of which were under Choctaw teachers. Sickness prevailed again during the summer, which swept away many valuable lives, but was less fatal than that of last year. Mr. Wood, formerly teacher at Elliot, again joined the mission as a preacher.

The religious interest among the Arkansas Cherokees Western Missions. still continued. From one neighborhood near Dwight, ten were received into the church in November; and at Dwight there were several who seemed to be born again. Death deprived the mission of the labors of Miss Thrall, and of the Rev. Jesse Lockwood, who had joined it in January.

Ill health compelled Dr. Weed to leave the Creek mission, and, in December, Dr. R. L. Dodge arrived to supply his place. An elementary book, in the Creek language, prepared by Mr. Fleming, was printed.

Nearly all the Osages left Hopefield, where there were sixteen deaths, mostly by the cholera. Mr. Montgomery died of the cholera in August, his widow of a fever in September, and Mr. Redfield's four children during the remainder of the year. By the advice of Mr. Kingsbury and Mr. Byington, the establishment at Harmony was reduced to a smaller and less expensive scale.

The proposed reduction of the station at Mackinaw was Northern Missions. nearly completed. In December, declining health compelled Mr. Ferry to leave the mission. His influence in that region had been great and salutary, and not less than 100 persons regarded him as their spiritual father.

The Indians were nearly all gone from Maumee. The boarding school was closed in April, and Mr. Van Tassel remained to take care of the farm till it could be sold, supported by its income, and endeavoring to be useful to Indians and others as opportunities should present.

The removal of the Stockbridge tribe to their new residence on Lake Winnebago was nearly completed. The mission removed into its new buildings in the autumn. During the summer, a delegation from this tribe, at the head of which was John Metoxen, the principal chief, visited the Sac and Fox Indians, to renew their ancient covenant of peace, and to recommend Christianity and civilization. Their Christian deportment on the journey attracted general notice.—Mr. Barber's labors this autumn at Fort Winnebago were the means of the conversion of a number of persons, who were afterwards organized as a church by Mr. Marsh.

By direction of the Committee, the Rev. Samuel Par- New Indian Missions.

ker, the Rev. John Dunbar and Mr. Samuel Allis left Ithaca in May, to explore the Indian country west of the Rocky Mountains. They arrived at St. Louis too late to join the annual caravan, whose protection is needed in crossing the mountains. Mr. Parker returned to prepare for another attempt next year. Mr. Dunbar and Mr. Allis remained in that region, and in the autumn, at Council Bluffs, met some of the chiefs of the Grand Pawnees and Pawnee Loups, and proposed to teach their people a new religion and do them good. The proposal was favorably received. They accompanied the chiefs to their homes. In a few days, both tribes started, with their new teachers, on their winter's hunting expedition.

Dr. Thomas S. Williamson explored the Indian country north of Missouri, and reported in favor of establishing a mission to the Sioux, somewhere near Fort Snelling.

Peter P. Osunkherhine, of the St. Francis tribe of Abernauquis, about 60 miles below Montreal, in Canada, had become pious while a member of Moor's Charity School, at Hanover, N. H. He returned to his tribe, and prepared an elementary book in their language, which was printed at the expense of the Board. He began to teach school and hold religious meetings on the Sabbath, and three or four became pious. The Roman Catholic priests were alarmed, and induced the government to withdraw his salary as schoolmaster. He applied to the Committee for a small annual allowance, which was granted, and he went on with his school and his Sabbath meetings, with encouraging success.

Sandwich Islands.

At the Sandwich Islands, all good things were slowly recovering from the shock produced by the late political changes. Of the 795 natives who had been received into the churches since the mission commenced, only seven had been excommunicated. The religious state of the churches was improving; there were conversions at most of the stations; and at the general meeting in June, 77 additions to the churches were reported.

The cause of good morals began to rally. The king published laws against murder, manslaughter, theft, perjury and adultery, and for punishing offences committed during intoxication. The traffick in ardent spirits was almost wholly suppressed, except on Oahu. At Lahaina, a Marine Association was formed for the support of temperance and good morals generally, by 16 masters and 18 officers of vessels in port.

An old press and type were sent to the High School at Lahainaluna; and on the 14th of February, the first newspaper ever printed on the islands was struck off. It was called *Ka Lama Hawaii*, the Hawaiian Luminary, and was designed for the school. Afterwards, *Ke Kumu Hawaii*, the Hawaiian Teacher, a religious newspaper for general circulation, was commenced at Honolulu, edited by Mr. Tinker.

The mission now had 16 stations, 14 out-stations, and, including a reinforcement on the way, 24 missionaries and 42 assistant missionaries. The reinforcement embarked at Boston, December 5. It consisted of the Rev. Titus Coan, who had been one of the explorers in Pata-

gonia; Mr. Henry Dimond, bookbinder; Mr. Edwin O. Hall, printer; their wives; Miss Lydia Brown and Miss Elizabeth M. Hitchcock. Miss Hitchcock went to reside with her brother, as a teacher. Miss Brown went to teach the natives to make cloth from the cotton which grows there spontaneously, and took out a quantity of domestic apparatus for that purpose.—Mrs. Rogers died suddenly on the 23d of May; and Mr. Shepard, whose health had long been feeble, died during the general meeting in June. Mr. Johnstone engaged in teaching the Oahu Charity School, for the children of foreign residents, an employment not embraced in the legitimate objects of the Board, and became disconnected with the mission.

CHAPTER XXVII.

1835.—Meeting at Baltimore.—Death of Dr. Wisner.—Changes in the Mah-ratta mission.—Ceylon.—Revivals.—Reinforcement.—China.—Voyages up the Min and along the coast.—Dr. Parker's dispensary.—Arrests threatened.—Printing removed to Singapore.—Siam.—Arrival of Dr. Bradley.—Order for their removal.—Invitation to Chantaboon, accepted.—Singapore.—Printing, preaching, Bible class, and candidates for baptism.—Chae Hoo baptized.—Reinforcement.—Greece.—Proclamation concerning the Septuagint.—Education of Greek youths in the United States.—Constantinople.—Progress of revival.—First Jewish convert.—Missions commenced at Scio and Trebizond.—Armenian type for Smyrna.—Syria.—Druzes request baptism.—Schools at Jerusalem, and in Cyprus.—Persia.—The Nestorians.—Favorable commencement of the mission.—Africa.—Schools at Fair Hope.—Zulu mission on its way.—Cherokees.—Schermerhorn's treaty.—Mr. Worcester and the press removed to Dwight.—Sioux mission commenced.—Expedition to the Oregon.—Revival at Mackinaw.—Sandwich Islands.—Quiet progress.—Hoapili's school law.—Spinning and weaving taught.—Return of Dr. Chapin.

THE 26th annual meeting was held at Baltimore, on the 9th, 10th and 11th of September. The Rev. Dr. Wisner, one of the Corresponding Secretaries, had been removed by death, after an illness of four days, on the ninth of February. The Board recorded on the minutes of this meeting, "their deep sense of the eminent talents, the fervent piety, the large views and the persevering diligence of their departed brother and fellow laborer," and "their grateful recollection of his faithful and important services."

The Rev. William J. Armstrong, of Richmond, Va., Secretary of the Central Board of Foreign Missions, was chosen Secretary for Domestic Correspondence, in place of Dr. Wisner. It was thought best that hereafter neither of the Secretaries, nor the Treasurer, should be a member of the Prudential Committee. Daniel Noyes, Esq. was chosen to fill the vacancy in that Committee, and Charles Scudder, Esq. to supply his place as Auditor.

The receipts of the Board for eleven months had exceeded those of the whole preceding year, by about \$11,000. More than \$45,000 had also been received from Bible, Tract and other societies, and expended for them; making the entire amount expended by the Board about \$209,000.

Mahratta Missions.

In the Mahratta missions, there were several changes. It became evident that Mrs. Read could not live in India. Mr. Read therefore embarked with her in March, and arrived in the United States, by way of Liverpool, in November. The Rev. Henry Ballantine and Mr. Elijah A. Webster, printer, arrived at Bombay in October. Mr. Sampson, the printer, had just left on a voyage to Singapore, to arrest the progress of a pulmonary disease. It was too late. He died at Allepie, December 22. In December, Mr. Stone's health compelled him to embark for Ceylon.

There were some additions to the churches, which raised the number of native members to thirteen at Bombay, and eight at Ahmednugur. Three of these were employed by the mission as assistants. There were in all, 40 free schools, with 1620 pupils. One of these was a school of 30 girls, taught by Mrs. Graves at Malcolm Peth, on the Mahaburlishwur Hills, where a due regard to health compelled Mr. Graves to reside.

Ceylon. Revival.

The new year found the Ceylon mission in the midst of one of its most interesting revivals. Symptoms of awakening had appeared as early as October, 1834; and the revival in the churches led to special efforts for the conversion of the impenitent. A protracted meeting commenced at Batticotta, on the 12th of November, and continued through the 17th. Every member of the Seminary appeared to be deeply impressed with the truth and importance of vital piety, and a considerable number appeared to become truly penitent. From that time forth, the native church members understood better than before, what efforts they ought to make for the conversion of their relatives and friends, and systematic efforts were made, not wholly without success. In March 15 seminarists and two others were added to the church, and ten or twelve others were candidates for admission. Before the meeting at Batticotta had closed, the tidings of what was doing there, produced a deep impression at Oodooville. Here the work appears to have been remarkably rapid and powerful; indicating that its subjects had very clear views of their duty, before they were thus awakened to perform it. Here eleven girls belonging to the boarding school, and two others were received into the church in March, and others were candidates for admission.—The same tidings were also a means of awakening at Tillipally, where, in a short time, 20 gave evidence of a change of heart, and where 13 were added to the church in March. Protracted meetings were also held, with good results, at Panditeripo, at Manepy, and at Chavagacherry. The whole number added to the church in March was 51, of whom 48 were received at one meeting at Batticotta. The admissions during the year were 76.

On the 17th, 18th and 19th of November, another protracted meeting was held at Batticotta. On the morning of the third day, 85 professed their resolution to follow Christ. Of these 40 wished, in December, to be regarded as candidates for admission to the church; but, except in a few marked cases, there had not been time to form opinions of their fitness. At the same time, the church at Oodooville was favored from on high, and several members of the girls' school were evidently born again.

The Rev. John M. S. Perry and wife, who embarked in May, joined the mission in September. Mr. Winslow, having married, sailed from Philadelphia in November on his return, accompanied by the Rev. Robert O. Dwight and his wife.

Madura.

With the approbation of both missions, Mr. Eckard of Batticotta and Mr. Hoisington of Madura exchanged places early in the year. Mrs. Todd, of the Madura mission, died on the 11th of September. Mr. Todd then visited Ceylon. He returned in October, accompanied by the Rev. A. C. Hall and Rev. J. J. Lawrence, who came to reinforce the mission, and Mr. Poor, who expected to labor there for three months and then return. The mission was employed in establishing schools in the city and adjacent villages, and in other preparatory labors.

Mission to China.

The Rev. Edwin Stevens, Chaplain of the American Seamen's Friend Society at Canton, was acting in concert with the mission there, of which, according to a previous arrangement, he became a member in the autumn. Several voyages having been made along the



Landing at Woo-sung.

coast of China, Mr. Stevens, Mr. Gutzlaff and an English gentleman determined in May to test the practicability of visiting the interior, by ascending the Min River, if possible, as far as the famous Bohea Hills. In four days they ascended about 70 miles, with no very serious molestation ; but on the fifth, two parties of soldiers fired upon their boat from opposite sides of the river. Two of the crew were slightly wounded. They then returned, having distributed a considerable number of books, and learned that missionaries would not be allowed to visit the interior. In August, September and October, Mr. Stevens accompanied Mr. Medhurst, of the London Missionary Society, in the American ship Huron, which carried no opium, on a voyage along the coast as far as the province of Shan-tung, where they distributed nearly 4000 volumes. In the great commercial city of Shang-hae, on the river Woo-sung, they soon distributed 1000.

Dr. Parker, having returned from Singapore, opened a dispensary in November, and had 300 patients within a month. Several successful attempts to restore sight to the blind called forth extravagant expressions of gratitude.

The voyages made this year, especially that up the Min, attracted the attention of the government. One of Mr. Gutzlaff's tracts, which was on "Free Intercourse, on Gospel Principles," and which, with others, was forwarded to Peking, may have been regarded as seditious. Proclamations were issued for the arrest of "traitorous natives" who helped to make the books, and forbidding the "English barbarians" to "indulge their own desires" by sailing along the coast. It was found necessary to transfer the whole establishment for Chinese printing to Singapore ; and five Chinese workmen sailed for that place on the 26th of December.

Mission to Siam.

Dr. Bradley, with a press and Siamese type, arrived at Bangkok in July. He opened a temporary receptacle for patients, and they soon came at the rate of 40 or 50 a day, to whom religious instruction was given. The jealousy of some of the natives was excited, and an order from government was obtained in October, requiring them to leave the Chinese quarter of the city in five days. One reason assigned for this order was, that they did good every day, while it was not lawful for the king himself to do good more than ten days in succession ; so that there was danger of their acquiring a greater stock of merit than the king and the nobles. It was suggested, too, that when they had thus gained numerous friends, and had made the Chinese intelligent by their schools, they might raise a rebellion. However, they were not forbidden to do good every day in some other part of the city. They had at this time one Chinese school in operation, and were preparing to open others.

Soon after their removal, Luang Nai Sit, or, as he was more usually called, Coon Sit, the eldest son of the Prah Klang, (prime minister and commander of the army) invited Mr. and Mrs. Johnson and Dr. Bradley to accompany him to Chantaboon, the great Siamese station for ship-

building, and to teach his family English. He said there were many Chinese there, who "had no god, and no religion, and who greatly needed the labors of missionaries." They accepted the invitation, and found a promising field for missionary labor, in a mountainous region, apparently favorable to health. Dr. Bradley returned to Bangkok in December. Mr. Johnson remained, according to invitation.

Singapore Mission.

Miss Adeline White arrived, in company with Dr. Bradley, on the 12th of January, and in a few days, according to previous agreement, was married to Mr. Tracy. About the same time, Chinese printing commenced, under the direction of Achang, who had been the most active assistant of Leang Afa before they were driven from China. About 2,000,000 pages were struck off this year; besides 60,000 pages in Malay and 41,000 in Bugis, and some in Siamese for the Baptist mission at Bangkok, and an English spelling book, prepared mostly by Mrs. Tracy. A brick printing office, 65 feet by 17, was commenced.

Dr. Parker was thronged with patients, from the time of his arrival; and in the winter a small dispensary was opened, to which 40 or 50 resorted daily. Here Mr. Tracy began to preach in Chinese, to an audience of 50 or 60, composed of patients, children and youth in the schools, printers, and others in the service of the mission. In August, he commenced a Sabbath evening meeting with ten or twelve persons, some of whom offered themselves as candidates for baptism. In August, Dr. Parker sailed for Canton, and left the care of the dispensary, as well as the printing, the two schools, and all other departments of the mission, upon the hands of Mr. Tracy. In addition to all these labors, he commenced a Bible class in October. On the 11th of that month, he baptized Chae Hoo, the first fruit of the American mission to China, and the first Chinese convert at Singapore. He had resided with Mr. Tomlin, but had received his most important instructions from Mr. Abeel.

In July the Rev. James T. Dickinson, missionary to China, Rev. William Arms, one of the explorers of Patagonia, now on an exploring visit to Borneo and neighboring islands, and Mr. Alfred North, printer, with Mrs. Arms and Mrs. North, sailed from Boston for Singapore.

Greece.

There was no very considerable change in the condition or prospects of the mission in Greece. A license was obtained from the government, to distribute books in all the towns and villages of the kingdom. In the first six months of the year, Mr. King distributed 16,000 school books and tracts.—On the second of April, the "Holy Council" issued a proclamation, declaring that they had examined the new translation of the Old Testament from the Hebrew, and found it to differ from the Septuagint; that the Septuagint alone was to be regarded as the canonical translation, to be read in the churches and used for the religious instruction of the clergy, youth and people in general; and that, for the above-mentioned use, every other translation was "uncanonical, and inadmissible in the eastern church." This, however, did

not forbid, much less prevent, the free circulation of the Old Testament in Modern Greek among individuals, for their private use.

During the summer, four Greek youths, sent by Mr. King and Mr. Riggs for education in the United States, arrived at Boston. On their arrival, provision was made for their support for a time, and the missions were directed to send no more at the expense of the Board, without the previous consent of the Committee. The whole experience of the Board had shown, that it is generally best for young men, when possible, to be educated in their own country.

The revival of learning and piety among the Armenians continued to advance, with a slow but steady progress; but, as none were gathered out of the Armenian church into a new organization; as, in some cases, the change seemed to consist only in the waking up of piety that existed before; and as, in most cases, it was only the reception of truth, in various degrees, into the understanding, without any suspicion that any more inward change could be needed, it was impossible to ascertain its progress definitely. Something more was needed. The High School at Pera had received its full number of scholars, (thirty,) and many others desired admission. Mr. Paspatis having resigned the presidency, to study medicine at Paris, Hohannes was appointed his successor. Lectures were delivered on various branches of natural science, illustrated by apparatus; and there were classes in the English, French, Italian, Armenian, Turkish, Ancient Greek and Hebrew languages.

Constantinople.
The Armenians.

Among the Greeks, better views of education were making progress, notwithstanding some opposition among the clergy. Several new schools for Greek boys were opened.

Greeks.

The greater part of the Jews at Constantinople are the descendants of those who had been expelled from Spain. Their language is the Hebrew-Spanish; that is, the Spanish, with a mixture of the Hebrew words, and written in the Spanish Rabbinical alphabet. Mr. Schauffler was engaged in revising the Old Testament in this language. He was assisted by Arekal, a Jewish Christian, who showed some signs of piety. There was an unquiet state of mind among the Jews. About eight years before, 150 of them had renounced Judaism at once; but persecution soon brought them all back again, except Arekal and a few others. Now, several of them wished to become Christians, and requested baptism; but evidence of piety was wanting. If they were ready to meet danger and loss for the sake of becoming Christians, they seemed incapable of understanding that any thing more could be required of them. Some escaped from the city, intending to join the Armenian church in some other place.

Jews.

At length, December 25, Mr. Schauffler baptized the first Jewish convert, Naphtali Leifschitz, a German Jew, whom he named Herman Marcussohn. Mr. Schauffler had known him 16 years before, in South Russia. He had now come from Odessa, where the Russian government would not permit him to profess Christianity, except as a mem-

ber of the Greek church, bringing letters to Mr. Schauffler, and requesting baptism. Mr. Schauffler engaged him as a literary assistant.

The Rev. Henry A. Homes joined the mission December 26. Having spent some time in Paris in the study of Oriental languages, he was ordained in that city in April, at the same time with several French missionaries to Southern Africa. Three members of the Board were present. On his way to Constantinople, he passed through Switzerland, Italy and Greece, where he collected for the use of the Board, much valuable information, not easy to be obtained.

Broosa.

The Rev. Philander O. Powers and his wife arrived at Broosa in February; and in October, removed to the Armenian quarter of the city, while Mr. Schneider continued to reside among the Greeks. The opposition of the clergy circumscribed their operations, and finally broke up the Armenian school. Yet the school at Demir Tash continued to flourish. Another was established at Ghemlik, a large Greek village. Mr. Schneider taught a few Greek boys, and his wife opened a school for girls. A considerable number of Bibles, Testaments, school books and tracts were distributed, some of which were carried to remote towns and villages.

Trebizond.

Mr. Johnston returned from Constantinople to Trebizond with a letter from the Grand Vizier, directing the Pasha to put him in possession of the house which he had conditionally engaged, declaring that the opposition of some of the priests to his efforts to obtain a residence, was contrary to the treaty of friendship with the United States, and requiring the Pasha to protect him, and any other Americans who should reside there, till an American Consul should be appointed. The plague broke out soon after Mr. Johnston's arrival, and prevented his public labors.—The Rev. William C. Jackson and wife sailed from Boston, December 3, to join this station.

Smyrna. Armenian
printing.

At Smyrna, the manufacture of books went on as usual, but the establishment needed perfecting. The Roman Catholic convent at Venice had manufactured Armenian type, much more elegant than that which the Board had procured at Paris, and would sell none to the mission; for they hoped, by the superior beauty of their work, to monopolize the circulation of books among the Armenians. There was some reason to fear that they would succeed. Mr. Hallock therefore visited the United States, and superintended the manufacture, at New York, of punches for making Armenian type as beautiful as the Venitian. Having procured all necessary materials for Armenian, Greek and Hebrew type and stereotype casting, printing and book-binding, he returned the next year to his station.

Scio.

Mr. Houston commenced his residence at Scio in January. After allaying the fears of the clergy by a visit to the bishop and suitable explanations, he established three Lancasterian schools, and introduced books and improved methods of teaching into other schools. Some of the people were astonished at the Alphabetarion, (modern Greek spelling book) because they "could understand it."

They had never seen books before, except in ancient Greek, which they could not understand.

At Beirût, the attendance on preaching increased; the Syria. Arabic congregation usually amounting to 40 or 50, or sometimes 70 or 80. In July, the mission had ten schools in and around Beirût, in neighboring towns and on the mountains, containing 311 pupils. In November, Miss Rebecca W. Williams arrived by way of Smyrna, to engage in teaching. In December, a boarding school for boys, intended to grow into a High School, was commenced with six pupils.

Some of the most interesting labors of the mission, this The Druzes. year, were among the Druzes of Mount Lebanon. The Druzes formerly held their religion as a secret, and chose to pass for Muhammedans, as more advantageous to their temporal interests. Now they were called upon, as Muhammedans, to furnish recruits for the Egyptian army. To avoid this, many of them wished to become Christians. They came to the missionaries, desired to join their sect, rather than any of the native sects, and requested baptism. They were received as inquirers after the truth, and instructed accordingly. Mr. Bird first, and Mr. Smith afterwards, preached, and Mrs. Dodge taught a school among them at 'Aleib, during the summer, and in the autumn their attendance at Beirût and their requests for baptism greatly increased. They had yet furnished no recruits for the Egyptians; but about the end of September, Ibrahim Pasha suddenly appeared at Deir el Kamar, their capital, with 18,000 men, and demanded their arms, which they were obliged to surrender; he then disarmed the Maronites, and took from both what recruits he then wanted. Applications for baptism now multiplied exceedingly, from the nobles as well as others, some offering to pledge all their property that they would never apostatize; and could the mission have stood forth as the head of a sect, baptizing all who wished without regard to character, it might have made nearly the whole Druze population, of nearly or quite 100,000, nominal Christians and furious partisans. As they were not baptized, their zeal soon declined; and at the end of the year, only Kasim and his family were constant attendants.

In August, Mr. Bird was compelled by the declining health of his wife to sail for Smyrna. After remaining there nearly a year, they came to the United States. In December, the Rev. James L. Thompson and Rev. Story Hebard, with their wives, the Rev. John F. Lanneau, and Miss Betsey Tilden, teacher, sailed from Boston for Syria.

Dr. Dodge and Mr. Whiting had been stationed at Je- Jerusalem. rusalem near the close of the last year. The fatigue and exposure of a journey to Beirût and back threw Dr. Dodge into a fever, of which he died on the 28th of January. Mr. Pease was then called from Cyprus to Jerusalem, where he remained till autumn. Mr. Whiting found some encouragement in distributing books and tracts, and was repeatedly importuned to receive nominal converts; for here also many were desirous to change their religion and "become Americans." He opened a school

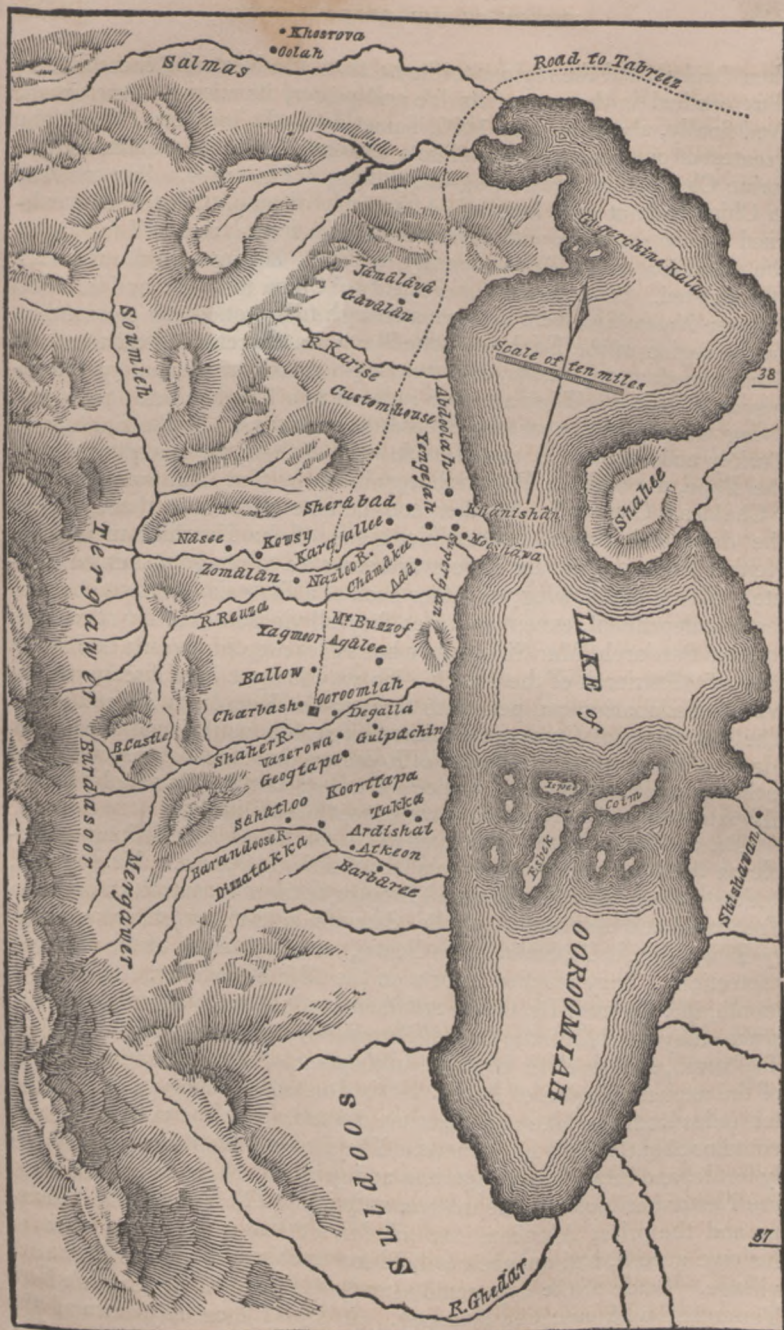
under a hired teacher in August; but the Latin Convent had influence enough to break it up. A few Muhammedans put their daughters under the instruction of Mrs. Whiting. The Latin monks, as if afraid that the Muhammedans would be made heretical, endeavored to break up this school also; but without success.

Cyprus.

In October, Mr. Pease returned to Larnica, and commenced his labors among the 70,000 Greeks of Cyprus. The mission school had been opened on the 14th of September, by Mr. Pierides, a well qualified Greek, who understood English. It had now 50 pupils, and at the end of the year, 78.

Nestorians.

This year the mission to the Nestorians of Persia reached the place of its destination. The name is derived from Nestorius, a native of Syria, who was made bishop of Constantinople in the year 428, and was deposed for heresy by the third general council of Ephesus, in 431. The people, however, reject the name, and say it is a mistake for *Nusrany*, Nazarenes, which is the Arabic term for Christians. Nestorius was deposed for holding that Mary was not the "mother of God," and that the divine and human natures in Christ constituted two persons; both of which he denied. Yet he seems to have perceived that the popular current was setting strongly towards the error of ascribing divine attributes and honors to Mary; and in his opposition to it may very probably have used bad arguments, and even advanced heretical opinions. He was banished, first to Arabia, and then to Lybia, and finally died in Upper Egypt. But his opinions were not suppressed. His friends denied the fairness of his trial, and the justice of his condemnation. They defended his cause by argument, by ecclesiastical manœuvres, and even by political intrigues; and the sect increased, till at last the Nestorian archbishop of Seleucia and Ctesiphon proclaimed himself Patriarch of the East. The sect continued to flourish, though occasionally persecuted, under the Persians, the Saracens and the Tartars. They had celebrated schools for theology and general education. For centuries, they maintained flourishing missions in Tartary, China, and other eastern regions. Their churches were scattered from Syria and Cyprus to Pekin, and from the coast of Malabar and Ceylon to the borders of Siberia. Early in the eleventh century, Unkh Khan, a Tartar prince on the northern borders of China, invited Nestorian missionaries among his people, and himself became the famous Prester John. Gengis Khan and several of his sons and grandsons, who conquered China and almost all Asia, and a part of Europe, were connected with Prester John by marriage. Several of them had Christian wives, and one of them at least professed himself a Christian. Under some of this dynasty, Central Asia was comparatively a civilized and enlightened country; and Christian travellers passed with safety and comfort from the banks of the Euphrates to Samarcand and Pekin. Some of the Chinese emperors favored Christianity, and ordered the erection of numerous churches. Meanwhile, the sword of Muhammedan fanaticism was advancing eastward. Bagdad fell before it, and all the country on the Euphrates; then Persia;



then Caubul, and the regions to the north. The Nestorian church being thus crushed in the seat of its life and power, its missions languished. And finally, about the year 1400, Tamerlane, who has been called "the greatest of conquerors," swept like a whirlwind over the remains of Nestorian Christianity, prostrating every thing in his course. The missions in China had not only languished for want of support, but been weakened by controversies with missionaries from Rome, and still further by the expulsion of the Tartar dynasty in 1369; but some of the churches still existed. Four bishops were sent to China in 1502, and in 1540 Chinese Nestorians were numerous enough to be noticed by persecution. In the region of the Euphrates, the Nestorian churches dwindled under Muhammedan oppression, and were divided and weakened by the intrigues of Rome. They are now reduced to a few hundred thousands, living among and near the Koordish mountains, on the borders of Turkey and Persia. A considerable part of them, having submitted to the Pope, are under a Patriarch appointed by him, and are called the "Chaldean Church." Another considerable portion of them inhabit the deep and almost inaccessible glens of the Koordish mountains. Neither Turks or Persians have ever been able to bring them under tribute. Every melik, king, or rather head of a little clan, seems to be perfectly independent, except so far as they all yield a voluntary obedience to their Patriarch, Mar Shimoon, who resides near Joolamerk, and styles himself "Patriarch of the East." No way had yet been discovered, by which missionaries can penetrate through the Koords, to his residence. The Nestorians of Ooroomiah acknowledge him as their spiritual head. Many of the errors of the church of Rome are found in their practice, and in books which they never suspect of error; but they have adopted no ultimate standard of religious truth except the Scriptures.

Dr. and Mrs. Grant, accompanied by Mr. Merrick, left Constantinople on the 18th of August, to join Mr. Perkins at Tabriz. Mr. Perkins, understanding the difficulties and dangers of the way, met them between Trebizond and Erzerum. While detained at Erzerum, the Hon. Henry Ellis, British Ambassador to Persia, received them under English protection. They reached Tabriz on the 15th of October. In about a month, Mr. Perkins, Dr. Grant and their families removed to Ooroomiah, where they arrived on the 20th of November. Ooroomiah is the ancient Thebarma, said to have been the birth-place of Zoroaster, the founder of the ancient religion of Persia. It is situated on rising ground, about ten miles from the lake and the same distance from the mountains, and contains about 20,000 inhabitants. The surrounding plain is exceedingly fertile, and beautiful with gardens and groves. Here, and on the way, the Nestorians received the mission with joy. The bishop Mar Yohana and the priest Abraham had left Mr. Perkins in July, and each, of his own accord, had opened a school for teaching English in his native village. Some of the boys could already read parts of the English New Testament with ease and accuracy. A few of these boys formed the nucleus of a mission school at Ooroomiah. It was proposed that Mr.

Perkins should instruct a Lancasterian school for educating teachers, till priest Abraham should be qualified to take charge of it. Here, one scholar from each of the 30 Nestorian villages was to be boarded and taught gratuitously, at an expense of about twenty dollars a year. The Muhammedans, seeing these preparations for the education of their Christian neighbors, resentfully asked, "Are *we* to be passed by?" So strong was their feeling on the subject, that it was thought best for Dr. Grant to spend an hour or two a day in teaching a school for them. An hour or two a day was all he could spare; for, from his first arrival, he had been thronged with patients, eager to avail themselves of his medical skill. Mar Yohanna was his interpreter, and Mar Gabriel, took his place as teacher of Syriac and learner of English. A Bible class was commenced; and on the 27th of December, Mar Yohanna was present, and gave a sensible and Christian exposition, in Turkish, of the Scripture passage under consideration. Both he and Abraham had already begun to give such explanations of Scripture to their congregations.

Mr. Merrick remained at Tabriz, preparing himself for his future labors by the study of the Persian language.

The station at Cape Palmas was named Fair Hope. Cape Palmas Mr. and Mrs. Wilson, after repeated attacks of the fever, became acclimated, and their health was good. A boarding school was opened with fifteen boys and four girls, some of whom were from a distance in the interior. Mrs. Wilson also opened a school, and the establishment of others was solicited. Mr. Wilson prepared a small elementary book in the language of the natives, which was printed at Monrovia in December.

The whole mission to Southeastern Africa found it Zulu Missions. necessary to land at Cape Town, February 5. On the 19th of March, those destined to the Zulus of the interior, commenced their journey through the wilderness. On the 16th of May, they arrived at the station of the London Missionary Society at Griqua Town, where they were kindly received by Messrs. Wright and Hughes, and spent the remainder of the year in learning the language of the country, and other preparations for their future labors.

The missionaries to the maritime Zulus remained at Cape Town, waiting for the termination of the Caffre war, till July. On their departure, the church under the care of Dr. Philip made them a donation of £45, as an acknowledgment for their useful labors while there. They arrived in Algoa Bay on the 7th of August, and were hospitably received by the missionaries of the London Society at Port Elizabeth and Bethelsdorp. On the 7th of December, the brethren, leaving their wives, sailed for Port Natal, on a preparatory visit to the scene of their future labors.

Many of the Cherokees, wearied out with Georgian op- Cherokees. pressions, removed into those parts of their country within the limits of North Carolina and Tennessee. A small party in the nation, at the head of which were the Ridge family and Elias Boudinot, were in fa-

vor of ceding their lands to the United States and removing to the west. Early in the year, the Rev. J. F. Schermerhorn, on the part of the United States, agreed with the delegates of this party at Washington, on the outlines of a treaty, by which the Cherokees were to receive a country at the west, and more than five millions of dollars for their present lands and improvements. The treaty was laid before the nation, and rejected. Mr. Schermerhorn was sent to explain it, and procure its adoption. He labored in vain till December, when he induced a council, composed of a part of the Ridge party, to assent to the treaty in the name of the nation ; but the nation denied their authority to treat.

By these political troubles, missionary labors were impeded and deranged, but not rendered wholly fruitless. Preaching was attended with some success, especially at Carmel and Candy's Creek. The itinerant teachers were successful. Jesse had 14 schools, with 253 pupils. Stephen Foreman was ordained by the Union Presbytery in September. During the same month, Dr. Butler removed from Brainerd, and began a new station about 25 miles eastward, at Red Clay.—Mr. Worcester removed in April, with the press, to Dwight.

Western Missions.

Among the Cherokees of the Arkansas, Mr. Worcester spent the summer mostly in making arrangements for printing, and Mr. Washburn was absent in New England. Towards the close of the year, the presence of the Holy Spirit was again manifest at Fairfield, at Dwight, and in the vicinity.

Among the Choctaws, the year opened with favorable indications of spiritual good ; and during its continuance, the various branches of missionary labor were carried on with moderate success, and were slightly extended.

There was no considerable change in the Creek and Osage missions. The Osages having left the region around Harmony, it became manifest that the station must be abandoned.

Mr. Dunbar and Mr. Allis continued to live among the Pawnees, travelling with their hunting parties, and learning their language and character.

Sioux Mission.

The missionaries to the Sioux, or Dakotas, arrived at Fort Snelling in May. One of the officers at the Fort, aided by the agent of the Fur Company and others, had held religious meetings on the Sabbath and taught a Sabbath School through the winter. Here Dr. Williamson and Mr. Stevens complied with the request to organize a church of 14 members, including one officer and seven privates who were the fruits of Christian effort here during the winter. In June, Mr. Stevens commenced a missionary station at Lake Harriet, about six or seven miles from Fort Snelling. Here two pious young men by the name of Pond, from Connecticut, had been laboring successfully for a year or two for the benefit of the Indians. They had come of their own accord ; sent by no society, and had received no aid from any quarter, except the use of a team and some agricultural implements from the U. S. agent. Dr. Williamson removed to Lac qui Parle, on the St. Peter's

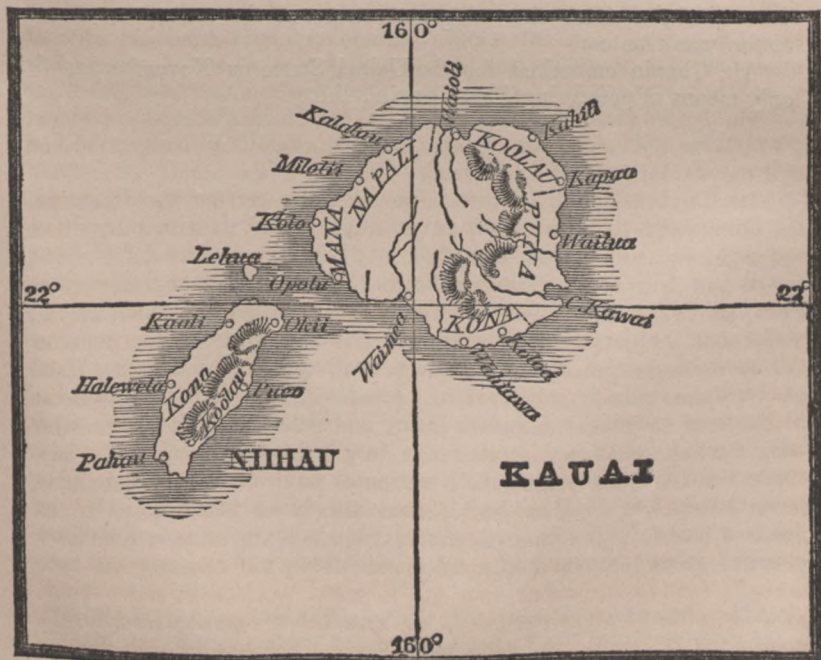
river, about 200 miles from the Mississippi, in July. Schools were opened at both stations.

Explorations beyond the Rocky Mountains were resumed. Explorations.
Dr. Marcus Whitman had joined Mr. Parker, and both proceeded to St. Louis in April. In August they had arrived at the Green river, a branch of the Colorado. Having obtained such intelligence as warranted the establishment of a mission farther west, Dr. Whitman returned to make arrangements for it. Mr. Parker continued his journey, and having explored the regions around the Columbia river, returned by way of the Sandwich Islands and Cape Horn early in 1837. His published account is extremely interesting, and is the most authentic account of the regions which he explored.

Early in January, while Mr. Stevens, of the Ojibwa Mackinaw. Revival.
mission, was laboring for a season at Mackinaw, an awakening commenced in the school, which soon extended to the garrison and the village. In about two months, 18 members of the school, and about 20 others, appeared to be born again. In June, 20 were added to the church, and other additions were expected.

In the other Indian missions there were no considerable changes, either prosperous or adverse.

The labors of the mission were conducted in peace, with Sandwich Islands.
no very remarkable results. Attention to preaching slowly increased,



some instances of conversion occurred, and during the year ending in June, 72 natives were added to the churches. The whole number received from the beginning was now 864, of whom 13 had been excommunicated, and 24 were now under suspension from church privileges. The young princess had at last been drawn away by the king, her brother, and was among the excommunicated. Still she expressed no doubt of the truth of the gospel, and there is some reason to hope that she died penitent.

Schools were taught by the members of the mission at all the stations, and greater numbers of children were induced to attend. Near the close of the year, Hoapili issued an order, requiring all the children over four years of age on Maui to be sent to school, and exempting the teachers from all other services. The High School at Lahainaluna had 118 students in geography, arithmetic, trigonometry, composition, and similar studies, and a small select class in the rudiments of the Greek language. They wrote more and more for the paper issued from their press.

The reinforcement sent out the previous December arrived on the 6th of June. The labors of the mission were gradually extended to parts of the Islands hitherto neglected. At Koloa, on Kauai, a small church was formed in April. Here, at Ewa on Oahu, and at the new stations generally, the most rapid improvement was observable.

Miss Brown, soon after her arrival, began to teach spinning, weaving and knitting at Wailuku. The experiment commenced successfully. Several of the chiefs showed great interest in the attempt, and some cotton was planted.

Dr. Chapin embarked for the United States in November, as the only means of preserving Mrs. Chapin's life.

CHAPTER XXVIII.

1836.—Meeting at Hartford.—Missionaries detained for want of funds.—Redemption of slaves.—Maharatta mission.—Visits to Jalna.—Converts.—Tamil missions.—Revivals in Ceylon.—Mr. Poor removes to Madura.—Church formed there.—Madras mission commenced.—Siam.—First printing.—Singapore.—Chinese printing.—Dispensary closed.—Mission to Borneo.—Mission of the Reformed Dutch Church.—Greece.—Excitement against the Americans.—Constantinople.—Civilization among the Turks.—Greek Patriarch's encyclical letter.—Mr. Schaffler's visit to Odessa.—Progress among the Armenians.—Asia Minor.—Ecclesiastical opposition.—Kasim arrested for becoming a Christian, and released.—Maronite persecution subdued.—Arabic type.—Mr. Smith's shipwreck.—Death of Mrs. Smith.—Progress among the Nestorians.—Mr. Merrick visits Ispahan.—Africa.—Church formed at Cape Palmas.—Missions commenced among the Zulus.—Indian missions.—School at Brainerd closed.—Revivals at Dwight and Fairfield.—Creek missions terminated.—Osage stations abandoned.—Oregon missions commenced.—Ojibwa printing.—Sandwich Islands.—Quiet progress.—Depopulation.—Large reinforcement.—Teachers.

THE annual meeting was holden at Hartford, Ct., on the 14th, 15th and 16th of September. There were present, 34 corporate and 119 honorary members. An assistant Recording Secretary being needed, Charles Stoddard, Esq. was chosen. Since the last meeting, 20 male and 23 female missionaries and assistants had been sent out; and there were 64 under appointment, waiting to embark for stations where their labors were greatly needed. The receipts, for the year ending July 31, had been about \$176,000, and the expenditures more than \$210,000; leaving the Board about \$39,000 in debt.* This state of things was not wholly unforeseen. For several years, the difficulty, in all departments of Christian effort, had been to find *men*. Every demand for *funds* had been met; not without hesitation and scrutiny, perhaps, but as soon as it was made evident that the funds were needed, and would be judiciously expended. The Board, therefore, had called for men, and men were offering themselves in unprecedented numbers. Increasing funds were needed, solicited and given; but not in proportion to the increasing need of them. Hence the condition of the treasury. In view of it, the Committee had voted, the week before the meeting, to send a circular to the appointed missionaries, instructing them to suspend preparations for their departure till further notice. At this meeting, it was felt that a crisis had come; that the funds and operations of the Board must be greatly and permanently increased; or that a check must be given to the missionary spirit, which should render offers of

* The Board had also expended for Bible and Tract Societies, \$37,900, received from them; making its whole disbursements a little over \$248,000.

service less frequent, and forbid the Committee and the Missions to think of occupying the extensive fields of useful effort which were opening before them. The feeling appeared to be deep, decided and universal, that the work must be made to advance, and that funds should be supplied. Resolutions were adopted encouraging the Committee to send out all the missionaries under appointment; and the indications were such at this meeting and in various parts of the country to which the tidings of it came, that on the 18th of the next month, the Committee resolved to do it.

Redemption of Slaves.

Early in the year, a report was in circulation that the Board had purchased slaves, and now held them in Slavery. Having learned the origin of the report, the Committee adopted the following preamble and resolution, February 23:

"Whereas, in former years, some of the missionaries of the Board among the southwestern Indians have, in a few instances, in order to obtain necessary labor for the secular concerns of their stations, contracted with persons holding slaves, to pay the holders the estimated value of the services of the persons; but which agreement was, in each case, as the Committee understand, in compliance with the earnest wishes of the slave, previously ascertained, to labor for the station at a stipulated price, until the wages should amount to the sum paid for the ransom, and upon the full understanding and agreement that at the expiration of the time, he or she should be released from all servitude to any person whomsoever; and which contracts have all been completed, except in two or three cases, where it is not known that the term of service has yet expired: But as it has appeared to the Committee that in consequence of these transactions, the Board or its missionaries have been regarded by some of the friends of missions as holding slaves: Therefore,

"*Resolved*, that the missionaries among the southwestern Indians be instructed to enter into no more such contracts; and that, if there be any persons who have not yet completed the term of service specified in such contracts, all claims to their further services be relinquished."

The amount of the matter is, that in a few cases, in which it was for the advantage of all parties, the missions, at the request of the slaves and with the approbation of the masters, lent the slaves money to purchase their freedom; taking their promise to repay it by laboring a certain length of time for the mission; and when it was found that this could not be done without incurring the reputation of slaveholding, the practice was discontinued. It is believed that every such contract,—and it is *known* that nearly every one,—was the means, not only of releasing a man or woman from slavery, but of rescuing an immortal soul from the bondage of Satan, and from the pains of eternal death.

Mahratta Missions.

Mr. Allen, of the mission at Ahmednuggur, spent a great part of the year in itinerating. He visited some parts of the Mahratta country where no missionary had been before. At Jalna, in the dominions of the Nizam of Hyderabad, he drew up regulations for a society of native Christians, by which they bound themselves to hold two religious services every week, to provide for the education of members and their children unable to read, and to practise Christian

kindness towards each other in sickness and affliction. On the 23d of April, he baptized three Hindoos, two men and a woman, at Ahmed-nuggur. The mission there regarded the year as one of prosperity, especially in the success of the boarding school. Mr. Stone returned from Ceylon to Bombay in May, with health improved. Mr. Graves and family resided at Malcolm Peth, the only station where the climate would not prove fatal to him. He was employed in translating the Scriptures, and preaching to a few Mahrattas and Chinese convicts. Mrs. Graves had a promising school of 20 or 30 children. Mr. Stone and Mr. Munger, near the close of the year, visited Jalna, to ascertain whether a station could be formed there. Their report was favorable, and it was resolved that Mr. Munger should make the attempt.

The churches connected with the Ceylon mission received 39 members this year. A large proportion of these were received at Batticotta, where Dr. Ward wrote on the last day of June, 15 or 20 appeared to have become pious within the last three months. In September, there was a season of special interest in the girls' school at Oodooville. It commenced in a prayer meeting, which some of the girls had maintained for many months. One evening, their desires for the conversion of others were so strong, that they could not rest till they had conversed with some of their impenitent schoolmates. Several instances of conversion followed. The 155 free schools, at the close of the year, contained 6,272 pupils, of whom 994 were girls. The number of pupils educated in the free schools of the mission, from its commencement to the close of this year, was estimated at 15,500. The Seminary at Batticotta, now under the care of Mr. Hoisington, contained 166 students. In October, a class of 46 was admitted, who were selected from 130 candidates. Of the rejected applicants, at least 50 were as well fitted as the class admitted the year before; showing that the desire for admission was raising the standard of education in the district. Of the graduates, if we may use the term, 57 were in the employment of the American missions, ten were employed by other missions, and 22 were in the service of government. The most afflictive event of the year, was the death of Nicholas Permander, one of the native preachers, and one of the earliest assistants of the mission.

Mr. Poor, having resigned the charge of the Seminary at Batticotta at the commencement of the year, removed in March to Madura. He ardently desired to be engaged more directly in preaching the gospel; and during the remainder of the year, his preaching and conversation excited no little attention and hopeful inquiry, especially among intelligent and influential men. On the 30th of October, a church was organized, with nine native members, all from Jaffna. Of 13 native helpers, eight had been educated at Batticotta. At the close of the year, 37 schools had been opened, of which 30 were in operation; nine in Madura and the others in the neighboring villages. They contained 1149 boys and 65 girls.

The Rev. Messrs. Henry Cherry, Edward Cope, Nathaniel M.

Crane, Clarendon F. Muzzy, William Tracy, and F. D. W. Ward, Dr. John Steele, with their wives, embarked at Boston on the 23d of November, for Madras. It was expected that all, or nearly all, would join the mission at Madura. Mr. Hall, unable to bear the climate in any part of India, was compelled to return about the end of the year, and arrived at New York in April, 1837.

New Mission at Ma-
dras.

Mr. Winslow and Mr. Dwight, who sailed from Philadelphia in November, 1835, arrived at Madras on the 21st of March. As the fruit of their labors and those of the Presbyterian missionaries who sailed with them, fourteen of the officers and crew of the vessel had been hopefully converted on the voyage. Mr. Dwight joined the mission at Madura in April, and in November commenced a new station at Dindegul, some distance farther north. Mr. Winslow proceeded to Jaffna. Here, according to instructions from the Committee, a consultation was held, and Mr. Winslow and Dr. Scudder were designated to commence a mission at Madras. This was designed principally as a printing and publishing establishment, for the benefit of the whole Tamul race. Yet other labors were needed. The population of Madras and its suburbs was estimated at 416,000, and the few missionaries of the London Missionary Society were anxious that the brethren should enter the field, so that some of them might be at liberty to occupy other stations. Mr. Winslow removed to Madras in August, and Dr. Scudder in September.

Mission to China.

The missionaries to China were still shut out from intercourse with the people. Proclamations were issued, reviving the old law against the Roman Catholics, which was supposed to apply to the mission. Some Romish priests, even in the interior provinces, were thus expelled from the country. The distribution of books was almost wholly suspended. The Chinese printing was all transferred to Singapore. Public worship in China was given up for the present. Still time was usefully employed in study, in English printing at Macao, and in preparing Chinese works, to be printed at Singapore.

Dr. Parker's Eye Infirmary, in September, had received 1912 patients, and had cost \$1200, all of which had been contributed by resident foreigners. It was fast rising in the esteem of the Chinese, and for the present procured nearly all the opportunities enjoyed, for making known religious truth. The brethren, with a few Christian merchants at Canton, planned a missionary voyage along the coast and among the Islands of Eastern and Southeastern Asia, for the purpose of distributing books and tracts, and discovering openings for Christian effort. The *Himmeleh* was chartered for the voyage, and sailed, with Mr. Stevens on board, on the 3d of December for Singapore, where she arrived on the 15th. On landing, Mr. Stevens was immediately seized with a fever, which proved fatal in about three weeks. His loss was deeply felt.

Mission to Siam.

At Bangkok, at the end of this year, about 20,000 volumes had been distributed among the Chinese, and Mr. Johnson had

established a school for Chinese children, after his return from Chantaboon, in May. Only Christian books were used in the school; and on the Sabbath, the parents and others were invited to come together and hear the preaching of the gospel.

On the 24th, the mission published a Siamese tract of eight pages, containing a summary of the law of God and the gospel, a short prayer and three hymns. This was supposed to be the first printing ever done in Siam. About 4000 volumes, from the press at Singapore, distributed by different missionaries, constituted the whole printed literature of the nation. But there was a prospect of its increase. The chief priest wished to procure a complete printing establishment, with Roman type, for printing the Pali, the sacred language of the Buddhists, in the Roman character, on a plan invented by himself.

Dr. Bradley's medical services were eagerly sought. He was often called to visit members of the royal family, and other distinguished characters; but preferred laboring among the poor, as more likely to promote the cause of Christ. His dispensary was a floating building, raised above the water by a raft of bamboos, of the same size as itself, and anchored by four upright posts, at the corners. Here 3800 patients, of all classes, and from all parts of the country, had received medical aid. The dispensary was opened daily with prayer and religious instruction in the Siamese language; and on the Sabbath, Mr. Robinson preached in Siamese to one or two hundred hearers.

At Singapore, in February, the printing house was Singapore Mission. completed, and twelve printers were at work. The usual force employed during the year, was a copyist, eleven block-cutters, and eight or ten printers. The copyist wrote out, in a fair hand, the work to be printed. This was then transferred to wooden blocks, much as prints are transferred to ornamental boxes, tables, and the like, in this country. The block-cutters then cut away the parts not covered by the writing, so as to leave the characters standing out in relief. The printer then laid a heap of paper and two blocks, each containing a page, before him on a table, spread the ink over the blocks with a brush, took a sheet of paper from the heap, spread it carefully over the blocks and pressed it down gently, and the work was done. An expert workman would thus print 2000 sheets in a day.

The school commenced in July 1835 was continued, having about 12 boys. Another, for Canton Chinese boys, was opened in July of this year, with about the same number of pupils.

The dispensary was closed in July. The missionaries had all become convinced that it cost more time and labor than its religious results would justify them in expending upon it. Worship on the Sabbath was then transferred to the printing house, where the congregation, of about 25, consisted mostly of persons in the employment of the mission. In May, Leang Afa attempted preaching in the streets, but proved a dull preacher; showing that genius, learning and piety are not all the qualifications that a preacher needs.

The Rev. Matthew B. Hope, Rev. Joseph S. Travelli, and Dr. Stephen Tracy, with their wives, embarked at Boston, July 1, to reinforce this mission. They arrived at Singapore on the 17th of December. It was expected that Dr. Tracy would ultimately engage in some other mission.

Mission to Borneo.

The Rev. Samuel P. Robbins, who sailed with this reinforcement, and the Rev. William Arms, were expected to commence a mission on some of the islands of the Indian Archipelago; probably on the western coast of Sumatra. The frequent wars of the Dutch and the unsettled state of the country rendering that region unsafe, Mr. Arms, in June, explored the western coast of Borneo. He visited Pontiana and Sambas, saw the Dyaks in their own villages, and gained such information as rendered the expediency of a mission somewhat doubtful. In November, he returned to Singapore, to consult on his future course. After consultation, he sailed again for Borneo on the last of November. Mr. Robbins followed him in April.

Reformed Dutch Mission.

On the 30th of May, the Rev. Messrs. Elihu Doty, Jacob Ennis, Elbert Nevius and William Youngblood, with their wives, and Miss Azuba C. Condit, sister of Mrs. Nevius, teacher, members and missionaries of the Reformed Dutch Church, received their instructions in New York as missionaries of the Board to some place yet to be selected in the Indian Archipelago. They embarked on the 8th of June for Batavia, where they arrived on the 15th of September, and spent the remainder of the year, according to their instructions, in the study of the Malay, which is the language of commerce throughout those islands, and in acquiring the information necessary to the judicious selection of a place for their future residence.

Greece. Intrigues and excitement.

As some of the events of this year in Greece were brought to pass by deep laid secret plans and dark intrigues, it is not probable that the whole will ever be fully understood. A letter, purporting to have been written at Syra, was printed in a pamphlet form at Paris and sent to Greece, where it helped to raise a great excitement against "the Americans," as all missionaries were now called. This was followed up by repeated blasts from the "Gospel Trumpet," a newspaper edited by Germanos, and zealous for the Greek Church. The zeal of the ignorant and superstitious was inflamed by pretended miracles and revelations at Naxos. Absurd stories were circulated, some of them by professed eye-witnesses, of attempts to make the girls in the school at Syra* "Americans," by sealing them on the arm; and how one of them refused to be sealed, and two horns grew out of her head; and how they took a boy into a dark room and catechised him, and he saw the devil there, and was frightened out of his senses. It was said, too, that "the Americans" were acting hypocritically; that they were endeavoring to make proselytes from the Greek Church, and

* Established by Mr. Brewer, but now belonging to the Church Missionary Society.

to change the religion of the country, while they professed the contrary. It is not known, however, that any word or deed of any missionary sent out by the Board, was ever made the pretext for any of these accusations. By such means, mobs were raised, the schools at Syra were broken up, but soon went on upon a smaller scale, and missionary operations were interrupted by violence in other parts of Greece. The missions of the Board, however, suffered nothing from actual violence, except the breaking of some of Mr. Riggs' windows by individuals, without any public commotion. Some leading Greek publications ascribed these tumults to the Greek clergy, and were very severe upon them for opposing the efforts of "the Americans" to promote education. The local authorities were generally prompt in putting down riots; and towards the close of the year, Germanos was arrested for exciting them, and confined in a distant monastery. In this state of affairs, Mr. King disposed of more than 48,000 copies of Testaments, school books and tracts in modern Greek, mostly for the use of schools, during the year, and Mr. Riggs nearly 2000 more; the schools were continued without interruption, and Mr. King's Greek congregation on the Sabbath slowly increased.

The Rev. Nathan Benjamin, with his wife, sailed from Boston in July, and joined the mission at Argos on the 15th of November.

Civilization was advancing rapidly among the Turks. Constantinople. The Turas. The Lancasterian schools in the barracks at Dolma Baktche and Scutari were carried on in splendid style, and with remarkable success. The missionaries were invited to attend a public examination, and Azim Bey publicly declared that the Turks were indebted to them for every thing of the kind. Some of the Turks hoped that such schools would soon become common throughout the empire. Other improvements were introduced. Two steamers ran every week to Smyrna, and one to Trebizond, and one to Galatz on the Danube every fortnight; and a stage coach, or carriage of some sort, ran from Scutari about 60 miles eastward to Nicomedia. The Frank system, too, of guarding against the plague by quarantine, was extensively adopted. They were just becoming acquainted with America, "the new world," which was thought a wonderful place. An American naval architect had just built a splendid frigate, which was now the flag ship of the Turkish admiral. Jews cried "American cotton" for sale. One cried cakes, "made with American butter;" another, at a festival, cried "good American water;" and another, showing an ostrich, called it an "American bird."

The Greek Patriarch at Constantinople denounced the The Greeks. Ecclesiastical Committees. schools in his encyclical letter; and ecclesiastical committees were appointed in every city under his jurisdiction, to regulate the clergy and superintend schools. At Constantinople, where there were thousands who were Greeks by descent, but not by religion, the mission schools suffered less from this movement than in some other places. It was observed with some surprise, that the preaching in the Greek churches this winter was unusually evangelical.

Mr. Schauffler's success.

At the commencement of the year, Mr. Schauffler had a German congregation of about 20, of whom four were esteemed recent converts—truly pious. One of them was of Jewish descent. In April he visited his parents and relatives at Odessa, where he remained till October. The Russian government granted him permission to preach to Protestants, but not, as he had hoped and requested, to Jews. His labors were the means of an interesting revival of religion among the Protestants in that vicinity, which continued into the next year.

The Armenians.

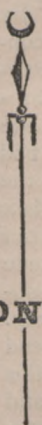
The most interesting work was among the Armenians; but from the mode in which it was carried on, mostly by the Armenians themselves, in a great degree by private conversation, at social visits of friends and relations, by priests and laymen enlightened in various degrees, its progress cannot be definitely stated. Some said that the “evangelical party,” or “evangelical infidels,” as they were sometimes called, amounted to 800, which was doubtless an enormous exaggeration. Five or six of the most influential of the priests in the capital were known to be decidedly evangelical, and others were heard of in distant cities and villages. Except when interrupted by the plague, the schools flourished, and Hohannes, already high, was still rising in the esteem of his countrymen.

Missions in Asia Minor.

At all the stations, Smyrna, Scio, Broosa and Trebizond, the missions found themselves hedged in by ecclesiastical opposition. The Greek Patriarch's encyclical letter cut them off, almost wholly, from intercourse with that people, and they met some opposition from Armenian clergy, especially at Broosa. At Smyrna, the Greek ecclesiastical committee succeeded in breaking up eight schools, containing 600 or 800 children, and in compelling some of the teachers and pupils of the mission to enter their service as teachers; for such an impulse had been given to the cause of education, that this committee was compelled to carry it on. One of the female teachers pressed into their service was esteemed truly pious. The committee also engaged in the preparation of school books; and it was manifest that their own operations must, in a considerable degree, be borne along by the current which the mission had set in motion. Mr. Adger opened a school for Armenian girls; but an Armenian, hostile to the mission, appealed to the national pride of his countrymen, saying that it was a disgrace to be thus dependent on the charity of foreigners; and the Armenians took the school into their own hands, and refunded what had been expended on it. The school for Greek boys remained, and the printing department was doing well. The mission at Broosa opened a school at Philadar, but both this and that at Demir Tash were broken up by ecclesiastical interference.—Mr. Jackson and his wife arrived at Trebizond in August.

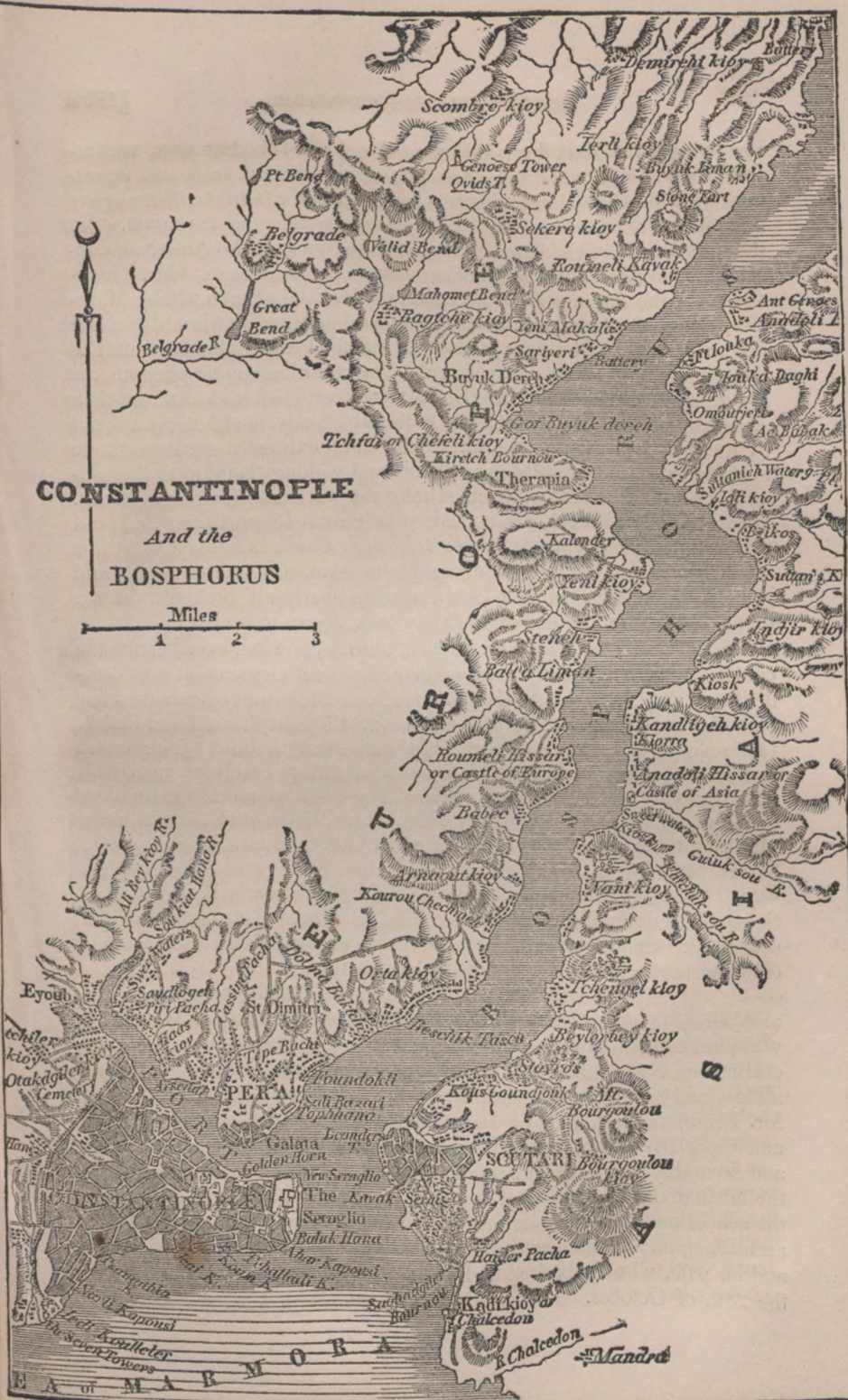
*Syria. Kasim,
the Druze.*

Truth appeared to be making progress slowly at and around Beirût. A small number, mostly Druzes, were seriously thoughtful, and three or four wished to unite with the church. Kasim, the only Druze who continued his attendance on the Arabic



CONSTANTINOPLE

And the
BOSPHORUS



SEA OF MARMORA

preaching when the others fell off at the close of the last year, was arrested as an apostate from Muhammedanism, imprisoned, and threatened with death. He steadily declared himself a Christian, and gave directions for the disposal of his little property after his execution. By the interference of Soleiman Pasha, at the request of the American consul, he was released, after a confinement of seventeen days. Mr. Thomson spent the summer at Brumannah, on Mount Lebanon. The Maronite Emirs of the village, at the command of their Patriarch, forbade all intercourse with him; and even the food which his servant had bought was taken away by force. The consul again applied to the Egyptian authorities, and the Emirs were compelled to desist from their annoyances. In July, the Greek Patriarch's encyclical letter was read by the Greek bishop at Beirût. The bishop expressed great gratitude to the mission for establishing schools and waking them up to the subject; but now, he said, they must take the work into their own hands. He would establish schools, and his people must support them and send their children. The missionaries told their Greek neighbors that this would be all right, and quite agreeable to them, if done thoroughly and in good faith. The mission schools were nearly all broken up for a time; but before the end of the year, they began to revive.

As more Arabic type were needed, and as none had ever been made conforming exactly to the Arabic idea of perfect elegance, it was decided that Mr. Smith should visit Smyrna, to make arrangements for their manufacture at the foundry of the mission. The health of Mrs. Smith, too, required a voyage at sea. They embarked in June. The vessel was wrecked on the coast of Caramania, and they barely escaped with their lives to a desert shore, where they suffered much before they could pursue their voyage. These hardships hastened the departure of Mrs. Smith for a better world. She died at Smyrna near the close of September.

Palestine.

Mr. Lanneau arrived at Jerusalem early in May. Little could be done during the year. The school for Muhammedan girls continued. Some encouraging attempts to establish schools in the vicinity were defeated by ecclesiastical opposition.

Cyprus.

The mission in Cyprus made steady progress. The archbishop of that island is not subject to the Patriarch, and therefore was not compelled to obey the encyclical letter. For a time, the general movement in the Greek Church against the missions appeared to fill him and his clergy with suspicion; but a visit and explanations from Mr. Pease, the testimony of Luke Zenocrates, who accompanied him, and especially the fact that Themistocles, whose character was well and favorably known, had actually opened a school in connection with the mission, dispelled all apprehensions; and the mission, and especially the school under Themistocles, received the decided approbation of the archbishop and of the most influential Greeks.—The Rev. Daniel Ladd and his wife, who embarked at Boston July 16, joined this mission on the 28th of October.

The mission to the Nestorians enjoyed uninterrupted prosperity. The Nestorian clergy considered their nation as having "wandered far from the right way," and prized the mission and its instructions as aids in returning to it. The school, or teachers' seminary, was opened on the 18th of January. In May, it had 40 scholars, and at the end of the year, 44. There were also three free schools, containing 93 pupils, of whom eight were females. Several of the clergy resided with the mission, and conducted worship once on each Sabbath in their own language. At this service, a portion of Scripture was read, which they had previously studied with Mr. Perkins, and its meaning was explained and enforced. The translation of the Bible into the language of the people was commenced on the 15th of Feb-

Nestorians.



Nestorian Bishop.

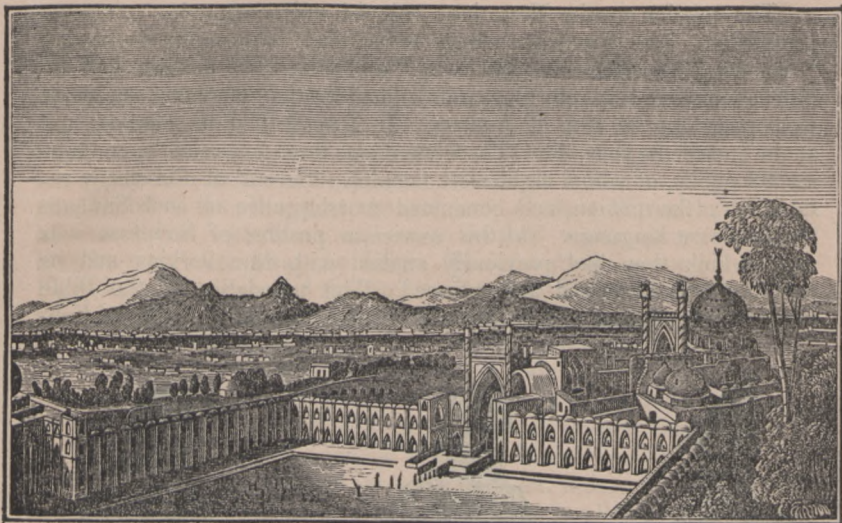
Nestorian Woman and Child.

Persian Lady.

ruary. Dr. Grant was overwhelmed with applicants for medical services. Several successful operations for blindness from cataract, which had before been thought incurable, spread his fame far and wide.—In October, a brother and an uncle of the King of Persia visited the mission and became acquainted with the school, and the next day, unsolicited, sent a firman, commending the mission, and commanding the governor to protect it from all evil.

Mr. Merrick left Tabriz in June, in company with Messrs. Hoernle and Schneider, of the Basle Missionary Society, on his exploring mission among the Muhammedans of Persia. They visited Teheran, and then Ispahan, where a mob was excited by the report that Franks had come to attack their religion. The governor dispersed the

Mission to Persia.



Ispahan.

mob, and placed a guard of 30 soldiers around their dwelling. The Germans soon returned to Tabriz, and Mr. Merrick proceeded to Shiraz, where he spent the remainder of the year.

Cape Palmas.

At Fair Hope, (Cape Palmas,) a school-house was built, a boarding school maintained with good prospects of success, and four day schools were established in the vicinity under colored teachers; all the schools containing about 100 pupils. Mr. Wilson wrote, August 24, that a church had lately been organized, with six members, some of whom were employed as teachers. Several journeys were made into the interior, by which the country was found more favorable to missionary operations than had been supposed. The Rev. David White and his wife, and Mr. Benjamin Van Rensselaer James, a colored printer, embarked at Baltimore, October 31, with a press and types, and arrived at Cape Palmas on the 25th of December.

Zulu Missions.

In southeastern Africa, the missions to the Zulus were commenced. Mr. Lindley and Mr. Venable left Griqua Town on the 22d of January, and arrived at Mosika in May. Here, near the ridge which divides the waters of the Atlantic from those of the Indian Ocean, in a fertile valley about 15 miles across, lived the savage chief, whom the French missionaries called "the terrible Moselekatsi." Two of them had attempted a mission here in 1831, when it was occupied by the Baharootsi; but the mission was broken up when Moselekatsi drove them away and took possession of the valley. The chief seemed pleased with the arrival of the mission, and appointed them a residence.

Dr. Wilson arrived by way of Kuruman with the other members of

the mission, and in June they commenced their residence at Mosika. The mud floors of their huts were not sufficiently dried, and nearly all of them were seized with fevers, which proved fatal to Mrs. Wilson on the 18th of September.

Dingaan gave the brethren of the maritime mission leave to settle in his country, but proposed that they should reside at Natal, till he could see the effect of their school. They returned to Port Elizabeth for their families in February. On the 24th of that month, Mrs. Grout was removed by consumption to a better world. The survivors, after a journey of two months, arrived at Port Natal on the 21st of May. Here a station was commenced and a school was opened, which flourished under the care of Mrs. Adams. In June, Dingaan gave permission to establish a station in the interior, and said that he himself would learn to read. Mr. Champion accordingly removed to Ginani, September 26, where he commenced a school with seven boys and four girls, whom Dingaan, the despot of the whole people, had sent to be instructed.

The mission to the *Cherokees* struggled, with some success, against the current of adverse influences, which, on the whole, appeared to be carrying the nation backward. In May, eight were added to the church in Carmel, and four at Brainerd. Some were admitted at other stations. The greater part of the *Cherokees* having removed from the vicinity of Carmel, the church was dissolved, 57 of its members transferred to that at Brainerd, and the station closed. Mr. Butrick removed to Brainerd in May. Miss Sawyer's school at Running Waters was also closed. The boarding school at Brainerd, the first establishment of the Board among the Indians, was closed about the first of March; but, at the earnest request of the people, Mrs. Butrick opened a school there in the summer. The schools of itinerant teachers seemed to be the most flourishing part of the mission. Jesse had 440 scholars; and a member of the Haweis church was appointed as his assistant.

The business of the old Choctaw mission having been closed, Mr. Kingsbury removed in February to Eagletown, the station formerly occupied by Mr. Wood, who commenced a new station, which was called Greenfield. About 3000 or 4000 Choctaws still remained in their old country, poor, defenceless, and surrounded with temptations. The Board received \$4,611,31 from the United States' government for its improvements at the abandoned stations. In the new Choctaw country, the annual report for this year mentions 13 schools, six of which were taught by natives, and all containing 386 scholars; and four churches, with 221 members. It was a year of quiet, with but little change.

There was another revival among the *Arkansas Cherokees*, at Dwight and Fairfield, during the winter. Eighteen were added to the church at Fairfield, during the year ending in October. Besides the mission schools, which were as prosperous as formerly, the *Cherokees* hired Mr. Redfield, formerly of the Osage mission, to teach

a school at Union; the expense to be paid out of their annuity. The station at the Forks of the Illinois proving unhealthy, it was removed about three miles, to Park Hill, a place selected by Mr. Worcester as the site for the printing office. He removed in December.

Creek Mission closed.

Two books were printed in the Creek language at Boston, and one at the Cherokee press; and a number of the people had learned to read. But dissensions prevailed among themselves; their relations to the United States' government were irritating; they were distracted and vexed by the operations of three missions of different sects; some white men labored to increase the dissaffection; and finally, several of the chiefs petitioned to the United States' Agent in the vicinity, to have all missionaries removed from their country. On the 9th of September, the agent issued an order for that purpose, which put an end to missions among the Creeks. No charge of unchristian or immoral conduct was brought against any missionary of the Board.

Osage Mission reduced.

By various treaties with the United States' government, nearly all the Osages had been removed from the vicinity of the missionary stations, while settlers were coming in, and whisky was reducing the few remaining Indians to poverty and wretchedness. It was not known that an adult Osage had been converted, and of the few that had been educated, most seemed disposed to resume their savage character. Harmony and Hopefield were abandoned, and Mr. W. C. Requa, farmer and catechist at Boudinot, alone remained. Mr. Dodge and Mr. Jones were employed by the American Home Missionary Society, as missionaries to the whites in that vicinity.

Pawnee Mission.

The missionaries to the Pawnees spent this year much like the preceding. Early in the spring, Dr. Benedict Satterlee and his wife and Miss Palmer, affianced to Mr. Allis, left Ithaca, N. Y., to join the mission. Mrs. Satterlee died in April, at Liberty, Missouri, before reaching the Pawnee country. An elementary book of 74 pages in the Pawnee language had been prepared, and Mr. Dunbar visited New England in the autumn, to superintend the printing.

Oregon Mission commenced.

The mission to the Indians on the Oregon river was commenced. Dr. Whitman set out on his return to them early in the spring, accompanied by his wife, the Rev. Henry H. Spalding and his wife, and Mr. William H. Gray. After a journey, estimated at 2,320 miles from the western boundary of Missouri, they arrived at their destined field of labor in September. They were much assisted on their way by gentlemen belonging to the American Fur Company and Hudson's Bay Company, some of whom were their companions during the whole journey. Some of the Nez Perces, whom Mr. Parker had encouraged to expect missionaries about this time, travelled several days to meet them and conduct them to their country. They were received with kindness and promises of aid at the English settlements at Forts Wallawalla and Vancouver. Mr. Spalding commenced his residence among the Nez Perces about the last of November, and Dr. Whitman among the Kayuses on the 10th of December.

The Ojibwa mission was advancing slowly. Four books Ojibwas. in that language, all containing 343 pages, were printed at Boston, in editions of 500 copies each. One of them was a book of hymns, by Peter Jones, a native Methodist preacher, whose visit to England and marriage there had excited no little attention on both sides of the Atlantic. During the year, there were seasons of special seriousness, and several instances of conversion. Several of the Indians, too, began to cultivate the soil and raise cattle, and were thus comfortably supplied with food, when their countrymen were in want. The family at Yellow Lake was removed in May, about 50 miles west-southwest, to Pokeguma.

The history of the other missions to the American Indians presents nothing of special interest, unless it be a proposal of the United States' government to the Stockbridge tribe, to remove once more, and settle west of the Mississippi.

During the year ending in June, 212 were received Sandwich Islands. into the churches at the Sandwich Islands. Letters written later in the year mention other admissions; as eight at Waialua in August, and 13 at Kailua in November. The 17 congregations on the Sabbath had an average attendance of 14,500, or about 900 each. Only three of them had so few as 300 each. During the latter part of the year, some of the stations enjoyed the evident presence of the Holy Spirit; especially the High School at Lahainaluna. The first class that entered this semi-



Seminary at Lahainaluna.

nary, 23 in number, completed their studies this year, and 20 or 30 of these "graduates" were employed as schoolmasters, generally, with good effect. The people erected several school-houses, and began, for the first time, to assist systematically in the support of the teachers by

their own voluntary contributions, without the command of the chiefs. The semi-monthly religious newspaper had 3000 subscribers. The manufacture, sale, and use of ardent spirits was suppressed, except on Oahu, where the king had three distilleries. Several grog-shops at Honolulu were given up. One petition by 25 shipmasters, and another by the chiefs and more than 3000 of the people, were presented to the king, requesting the suppression of this traffick, but in vain.

The population of the Islands was decreasing. A census in 1832, gave 130,313 inhabitants. Another in 1836, gave 108,597; making a decrease of 21,734 in four years. Still, as the number of children was increasing, it would seem that the rate of depopulation must be less than formerly.

The number of missionaries on these Islands was already large, in proportion to the population; but to hasten the time when the Board might withdraw its care from the Islands and leave them to themselves, it was resolved to send out a strong reinforcement. The Rev. Isaac Bliss, Rev. Daniel T. Conde, Rev. Mark Ives, Rev. Thomas Lafon, who was also a physician; Dr. Seth L. Andrews; Mr. Samuel N. Castle, assistant secular superintendent; Messrs. Edward Bailey, Amos S. Cooke, Edward Johnson, Horton O. Knapp, Edwin Locke, Charles McDonald, Bethuel Munn, William S. Van Duzee, Abner Wilcox, Miss Marcia M. Smith, and Miss Lucia G. Smith, teachers, sailed from Boston on the 14th of December. It was definitely understood, that the teachers were to remain teachers, and should not attempt to make their way into the ministry. This was necessary, in order to secure a permanent supply of teachers, and to keep their minds from being drawn away from their proper employment.

CHAPTER XXIX.

1837.—Financial distress.—Reduction of missions.—Annual Meeting at New-ark.—Return of missionaries.—Mahrattas.—New stations.—Curtailments.—Subscriptions in India.—Tamul missions reduced.—Aid from government.—China.—Voyage to Japan.—Singapore.—Voyage of the *Himmeleh*.—Netherlands India.—Restrictions by the Dutch government.—Greece.—Mission at Ariopolis.—Gymnasium closed.—Constantinople.—High School broken up.—School under Hohannes, at Hass Koy.—Conversions at Broosa.—Smyrna.—Missionary conference.—Syria.—Ecclesiastical opposition overruled.—Cholera at Jerusalem.—Preaching commenced there.—Schools in Cyprus transferred to the Greeks.—Nestorians.—Constant progress.—Papal mission.—The king's uncle.—West Africa.—Death of Mr. and Mrs. White.—Schools reduced.—Zulus.—Interior mission broken up.—New stations.—Indian missions.—Carmel abandoned.—Hopefield and Mackinaw relinquished.—Revival among the Stockbridge and New York Indians.—Death of Dr. Satterlee.—Small-pox.—Encouraging prospects beyond the Rocky Mountains.—Sandwich Islands.—Reinforcement.—Conversions on the voyage.—Return of the Jesuits, riots, and burning the British flag.—Progress in education and civilization.—Religion steadily advancing.

THIS year will long be remembered, as a year of peculiar financial distress throughout the commercial world ; and the Board felt the pressure severely. A very large portion of its receipts, from the beginning, had been from the large cities, from men engaged in commerce, and from others closely connected with them. If a merchant is worth \$100,000, half or three fourths of it may consist of debts due to him from others, whose ability to pay depends on the prompt collection of their own demands ; so that the failure of other men may deprive him of the ability to give, or even to pay his own debts when due. Receipts from the commercial classes, therefore, must be subject to considerable irregularity. Among the agricultural population, especially of the eastern and middle states, the case is different. The greater part of their wealth consists of property which has been paid for, and is in their possession. In comparison with merchants and manufacturers, they owe but little, and but little is due to them. Their income depends principally, not on the collection of debts, but on the sale of the annual produce of their farms. A pressure in the money market, if severe and long continued, reaches them at last, but with diminished force, and cannot crush them as it crushes merchants. By diminishing the demand for their produce, it renders them unable to raise money, except by painful sacrifices of property ; but before it does this, it destroys the merchant's power to raise money at all. Such was now the case. The commercial world was in deep distress. Only the farmers, whom the pressure had scarcely reached, were able to give as formerly. Within a few years, the missions had been greatly enlarged, and new missions commenced, which needed en-

largement. Men were ready to go forth ; but funds were wanting. The receipts diminished, after January, at the rate of ten, twelve, and even fourteen thousand dollars a month. The process of enlargement must be stopped. Directions had already been sent to the missions, to abstain from enlarging their expenditures. Several missionaries, ready to go out, were detained, and no new missionaries were appointed, without informing them that they could not be sent till the treasury should be relieved. And, finally, June 20, the Committee were obliged to decide that the appropriations for the missions must be \$40,000 less than had been intended. This was apportioned among the several missions, and they were directed, by a circular dated June 23, to diminish their expenditures accordingly. The reduction was to be effected, according to the discretion of each mission, by closing free schools, and such other curtailments as should not diminish the amount of preaching. By the *Missionary Herald*, and other religious periodicals, the patrons of the Board were kept faithfully informed of these circumstances ; and during the latter part of the financial year, there was a great increase of the monthly receipts ; so that, at the annual meeting, the receipts had been more than \$75,000 greater than the preceding year. The debt, however, had increased from less than \$39,000 to more than \$44,000. Including \$17,500 received from the Bible and Tract Societies, the Board had expended more than \$272,000. Sixty-three missionaries and assistants had been sent out since the last annual meeting, and 54 were now under appointment, waiting to be sent out.

The annual meeting was held at Newark, N. J., on the 13th, 14th, and 15th of September. There were present, 35 corporate, and 121 honorary members ; a greater number than had ever before attended. The Board approved the proceedings of the Committee, and recommended that the reduction of remittances should continue till all the missionaries then under appointment should be sent out. Rules were adopted, making it the duty of the Committee to affix a limit to the annual expenses of each mission, and requiring each mission to furnish seasonable estimates of their probable necessary expenditures. Another rule declared the object of the mission presses to be, the exertion of a direct influence on the natives around them, and prohibited them from printing, at the expense of the Board, any letter, tract, or appeal, with a view to its being sent to individuals or communities in the United States.

Return of Missionaries. In the beginning, and for many years, it was understood by all parties, that foreign missionaries went out for life. It had, however, been understood, that in case of necessity, a mission might authorize one of its members to return. There was a weak point in this arrangement. The members of a mission could not well deny to a brother, a privilege which they themselves might soon desire ; especially, as the remembrance of the refusal might embitter all their future intercourse. Members might, therefore, be expected to assent to the return of others, for causes which they would think insufficient, if the case were

their own. As such instances increased, each missionary would be made more familiar with the thought of returning, and less confident that he should remain for life; and a far greater number of them would at length find reasons to believe that they ought to return. At least an equal evil would be wrought in the minds of candidates for employment. They would learn to go out with the expectation of returning whenever they should wish; and many would volunteer, who otherwise would never offer themselves. It was desirable that such men should be deterred from going at all. Unequivocal symptoms of such evils as these were showing themselves, both at home and in some of the missions. It was thought necessary, therefore, to republish, in the form of a definite rule, the original idea of a foreign mission, as a consecration to the work for life. A rule was therefore adopted, declaring that "It shall not be deemed proper for any missionary, or assistant missionary to visit the United States, except by invitation or permission first received from the Prudential Committee."

The Rev. N. Adams, of Boston, was added to the Prudential Committee.

The extension of the Mahratta missions was checked Mahratta Missions. by want of funds. The Nizam of Hyderabad, though a Mussulman, permitted Mr. Munger to establish himself at Jalna, about the commencement of the year. Mr. Stone commenced a station, in January, at Allibag, south of Bombay, in the Concan, where the mission had long had schools; but near the close of the year, it was thought best to relinquish that station, and he joined Mr. Munger at Jalna.

The system of schools was considerably extended, especially at and around Ahmednuggur, where a seminary had been commenced, on the same principles with that in Ceylon; two boarding schools for girls had been opened, and 17 free schools for boys. At the general meeting in October, the circular of June 23 had been received, requiring a reduction of expenses. The pupils in the seminary were then reduced from 60 to 50; six village schools were closed; the two schools for girls were thrown into one, the number of girls reduced to 15; and further reductions must have been made, but for the liberality of Europeans residing there and at Nassik. The European ladies agreed to sustain the girls' school at 20 scholars, till the treasury should be relieved. The gentlemen subscribed 1130 rupees, or about \$500. Similar reductions were commenced at Bombay, where they were in like manner arrested by subscriptions amounting to 1300 rupees.

The mission at Madras was located in two suburbs of Madras. the city; Mr. Winslow at Royapoorum, on the north, and Dr. Scudder at Chintadrepetta, on the southwest. In August, there were 25 schools, with 750 scholars, and congregations of 350 or 400 on the Sabbath. So many had been formed with the expectation of increased remittances from the Board, to meet the expense; and on learning that no increase could be expected, nearly all of them were closed. A donation of \$600 from a friend at Madras, enabled Mr. Winslow to re-

sume 14 of them in October. A mission church was formed on the 21st of December, and one native admitted on profession of his faith. Dr. Scudder, and Mr. Smith of the London Missionary Society, labored unitedly in preaching the gospel; and by the divine blessing on their labors, a revival of religion was in progress at the end of the year.—Mrs. Winslow died on the 23d of September.

Madura.

Messrs. Muzzy, Crane and Cope arrived at Madura on the 10th of May, and Messrs. Tracy and Ward on the 9th of October. Mrs. Todd, who was formerly Mrs. Frost, and afterwards Mrs. Woodward, died on the 1st of June, and Mrs. Cherry on the 4th of November, in Ceylon. Mr. Lawrence joined Mr. Dwight at Dindigul, in May. Two natives were received into the church in July. In June, there were 43 schools connected with the station at Madura, and 17 with that at Dindigul; in all, 60 schools, with 2,284 scholars. Nearly all must have been closed, had not the Madras government, learning the circumstances, made an unexpected donation of £300 sterling for their support.—A church was formed at Dindigul in July.

Ceylon. Revival.

In Ceylon, in May, Henry Martyn, a native beneficiary, was licensed as a preacher of the gospel. In May and June, there was another season of revival, especially at Batticotta, where there were 12 or 15 apparent conversions, and at Oodooville, where 16 were afterwards admitted to the church, as the fruits of this gracious visitation. During the year 46 were received into the churches, and 24 were excommunicated.

In July, there were 187 free schools, with 6,996 pupils; 151 scholars in the seminary, eight of whom were from the continent, and 98 girls in the boarding school. There was not money enough in the treasury of the mission to sustain all its operations for two months. Information had been received of the pecuniary condition and prospects of the Board. A meeting was called on the last day of the month. Retrenchment was seen to be unavoidable. The free schools would suffer from a temporary suspension; but every other department would suffer more fatally. It was resolved to suspend all but 14, to admit no new class into the seminary, to dismiss a part of the students of the seminary and girls' school, to stop all building except the completion of the printing office, and to make other painful retrenchments. The heathen triumphed. They said the mission was going down. Native church members were discouraged, and resisted ridicule, threats and temptation, less firmly. Those educated in the seminary, and thus fitted for public employment, had long been sought by rich heathen parents of high caste, as husbands for their daughters. Many yielded. Hence, principally, the unusual number of excommunications.

The government of the island, November 4, understanding the want of funds, made a donation of £200, "in token of the high sense entertained of the important services" of the mission.

Mrs. Minor died in June.

China and Japan.

Chinese printing, with metallic type, was carried on at



Macao, where Mr. Williams had been, with the press, ever since 1835. This year he completed the printing of Medhurst's English and Chinese Dictionary. Besides the Chinese, he engaged in the study of the Japanese language, into which he intended, ultimately, to introduce the art of printing. Principally by means of the dispensary, which was supported by foreigners residing at Canton, access was obtained to several thousands of the Chinese, to whom some knowledge of the gospel was imparted in conversation, and by books and tracts, of which a large supply in Chinese, and some in Japanese, were received from Singapore in August. In July, Mr. King, of the house of Olyphant and Company, accompanied by his wife, Dr. Parker, Mr. Williams, and seven shipwrecked Japanese sailors, whom he intended to restore to their country, sailed for Yeddo, the capital of Japan. They touched at the Loo Choo Islands, where they took on board Mr. Gutzlaff. Both at Yeddo and another port they were fired upon by the Japanese, and compelled to return, bringing back the sailors at their own request, and having ascertained that, at present, intercourse with Japan is impossible.

Siam.

At Bangkok, a considerable amount of Siamese printing was done for the mission, and for the Baptist brethren. In other respects, there was but little change; except that, towards the close of the year, evidence of inquiry, and even of serious inquiry, concerning Christianity, were more numerous and more unequivocal.

Singapore.

The operations of the mission at Singapore could not be enlarged, as had been intended, for want of funds. The mission seminary was commenced about the 1st of February, with about 20 scholars. It was intended for the education of pupils from all the nations of Southeastern Asia and the Indian Archipelago, till it should become possible to adopt the better plan of educating each in his own country.

The Himmeleh.

After the death of Mr. Stevens, Mr. Dickinson took his place as an explorer on board the Himmeleh. The vessel sailed on the 30th of January, visited Makassar, Celebes, Borneo, and other islands of the Indian Archipelago, and returned in June. The Himmeleh also was owned by Messrs. Olyphant and Company. The information obtained on this voyage must be of great value in planning future missions.

Netherlands India.

The brethren of the Reformed Dutch Church, who were in Java, had found their movements greatly restricted by the government of Netherlands India. Their request for liberty to explore to the eastward of Java was answered, after a delay of seven months, by a prohibition to settle upon Java, Celebes or the Moluccas, and permission to commence a mission in Borneo. In August, the government decided that no foreign missionary should be permitted to establish himself anywhere in Netherlands India, except in Borneo; nor even there without previously residing a year at Batavia, under the eye of the government, and promising to teach nothing contrary to that passive submission which the government requires; and that the local authorities

in Borneo should watch their conduct, and report to the government. The other parts of Netherlands India are open only to missionaries of the Netherlands Missionary Society. While waiting for an answer from the government, Mr. Ennis explored a part of Sumatra. In the Batta country he was taken sick; and being unable to travel, the Battas carried him in a litter of split bamboos, on their shoulders, six days, and then in a canoe to Tapanooly. Mr. Arms embarked in December, on his return to the United States.

The Rev. George W. Leyburn embarked at Boston, January 7, with his wife, to join Mr. Houston at Scio. Greece. Station at Ariopolis. Before his arrival, the celebrated Petron Bey, or Mavromichalis, who now resided at Athens, renewed his request to Dr. King, that missionaries might be sent to his native region, Mane, the country of the ancient Spartans. He had made the same request to Mr. Anderson, when in Greece in 1829. The result was, that Mr. Houston and Mr. Leyburn commenced a mission there, at Tsimoba, or Ariopolis, on the first day of June. They were soon joined by Dr. Gallati, their friend and faithful helper at Scio. Mavromichalis had prepared the way for them, and even excited the people to invite them. They were cordially received, immediately began to build a school-house, and in the autumn opened a school with 50 scholars. The people boast that they are descendants of the ancient Spartans, and that neither Alexander, the Romans or the Turks were ever able to subdue them.

As funds were wanting, and as the Greek government had established a gymnasium and a university at Athens, Dr. King gave up all his schools. The other operations of the mission, both here and at Argos, continued much as last year.

At Constantinople, the Vakeel, or secretary, or prime The Armenians. minister, of the Armenian Patriarch, resolved to break up the high school for Armenians, of which Hohannes was president. It was effected, principally, by compelling parents to take away their sons. This measure caused great excitement among the Armenians, by many of whom the school and its president were highly esteemed. It was thought best, therefore, to re-organize and enlarge an Armenian school at Hass Koy, so as to receive 600 scholars. One of their richest bankers, who ordered 150 boys to be supported there at his expense, and who in a short time expended \$5,000 on the school, was appointed its supreme director; and he appointed Hohannes its president. The opposite party remonstrated, entreated and threatened; but the banker was not to be moved. He told them that he must be permitted to manage the institution in his own way, or they might strike his name from the list of their nation; for he would never again give a single para for the support of any of their religious institutions. He was a man of too much wealth and influence to be spared; and, in the spring, the school, or college, as it was called, went into operation under Hohannes, and soon had 400 students. The school, though wholly at the expense and under the control of the Armenians, was, of course, decidedly evan-

gelical in its whole character; and the opposition of the Vakeel was so overruled, as to place Hohannes in a station of far greater influence than that from which it had driven him.

The progress of knowledge and piety among the Armenians here, appears to have been quite as great as during the last year, if not even greater; but except that already mentioned, no public event marked the advance of evangelical sentiments. Several ladies exerted a powerful and salutary influence, by private conversation in their families and among their friends.

Owing first to the plague, and then to want of funds, the Greek schools were brought near to extinction.

In March, Mr. Homes visited Palestine and Syria, intending to devote a year to the study of the Arabic language. At Damascus, near the close of the year, he had a few boys under his instruction, and might easily have gathered a school.

Mrs. Dwight died of the plague, on the 8th of July. The learned and amiable Peshtemaljan, who was at least the Erasmus of the Armenian reformation, died about the close of the year.

Senekerim arrived at Boston in July; sent by his evangelical brethren, to obtain such an education as they thought indispensable to their plans, and not accessible in their own country. He spent some time at Andover, some time at New York, and is now at Princeton.

Asia Minor.

The brethren at Broosa found their labors still circumscribed by ecclesiastical opposition; but rather less strictly than the last year. The Greek school at Demir Tash was again in operation. The teacher had been driven away, because he was "evangelical;" but at length the people invited him back, and the school was resumed. Two young men who were studying under Mr. Powers, began to give some evidence of piety. One of them was a teacher in an Armenian school of 200 or 300 scholars. By those who controlled its management, the school was divided, and 55 or 60 of the most advanced were put under his instruction, to be taught to read and understand the Bible in ancient Armenian. Afterwards, the heads of the nation at Broosa, wishing to have better educated priests, selected eight of the most promising of these, to be educated for the priesthood; engaging to pay their expenses for a term of years. The teacher made the moral and religious improvement of his pupils a distinct object of his labors; so that there was reason to hope that Broosa would at length have a learned and pious priesthood.

The missionaries at Trebizond were unable, on account of opposition, to collect a school.

The circular of June 23, requiring retrenchment of expenses, bore hard upon the printing establishment at Smyrna. During the former part of the year, its operations had been enlarged, and the whole amount of work done this year was much greater than that of the year before. A remarkably neat pocket edition of the Armenian New Tes-

tament was finished on the last day of December. A school of 80 Greek children was closed the same day.

A missionary conference was held here from September 27 to October 5. There were present, all the members of this mission,—Messrs. King, Riggs and Benjamin from Greece, Mr. Dwight from Constantinople, Mr. Smith from Beirût, and Mr. Calhoun, agent of the American Bible Society. The great principles on which the missions in this part of the world had been conducted, were fully discussed, and decidedly approved, as agreeable to Scripture and sanctioned by experience; past hinderances and deficiencies in the execution of them, and future improvements were maturely considered; and much time was spent in devotional exercises.

The mission in Scio was transferred to Greece, as already related.

At Beirût, ecclesiastical opposition continued, but with Syria. less violence. The teacher employed by the Greek bishop, whose duty it was not only to teach school, but to conduct a large part of the church service, had become decidedly evangelical. He frequently visited the missionaries, attended their preaching, and brought others with him; daily discussed religious subjects with some of his people, taught the truth to his large school with all boldness, and gathered and taught a large Sunday School. Councils were held, and the bishop commanded and threatened; but he mildly assured them that he should continue in the course which he believed to be his duty; and such was his weight of character and the attachment of his scholars to him, that his opposers thought it not safe to depose him from his office. Several others appeared to be truly pious, and were candidates for admission to the church.—The mission seminary was doing well, with a few scholars: but was obliged to reject several applications for admission, for want of funds.

The mission at Jerusalem, early in the year, engaged Jerusalem. the services of Tannûs Kerem, of Safet, as a native assistant. He was, by birth and education, of the Latin church, but in thought and feeling, with the mission. He arrived with his family in June, and besides his literary services, was the means of procuring a more extended personal acquaintance with the people. In June, the cholera appeared, and swept off about 400 people in a month. The missionaries, with Mr. Homes, who was then there, devoted their whole time to the gratuitous service of the sick; a thing before unknown in that region. They gave medical aid to many, nearly all of whom recovered. Their kindness attracted notice, and gained them many friends. Soon after, religious services on the Sabbath in Arabic were commenced, and a few attended. In September, preaching was introduced, and the attendants, averaging about 20, were gratified with the change. Eleven of them, four of whom had been hard drinkers, became members of a temperance society.—The girls' school prospered under the care of Miss Tilden. A school for boys was opened in August, under a Greek teacher, which soon had its full number of scholars, (24,) and many applicants were re-

fused.—Gen. Cass, American Ambassador at Paris, visited Jerusalem this summer ; and in a letter to the Prudential Committee, gave his testimony to the good character and valuable influence of the mission.

Cyprus.

The brethren in Cyprus, besides the extensive distribution of books and tracts, gratuitously and by sale, resolved to supply every church in the island with a copy of the Modern Greek New Testament. All in the southern district, 235 in number, were supplied. The High School at Larnica, under Themistocles, had 17 scholars, in three classes ; and the two Lancasterian schools had 200 scholars. Themistocles delivered a course of exegetical lectures on the Scriptures to the three schools, as well as to priests and people on Sabbath mornings ; and the priests were beginning to imitate his example in different parts of the island. A similar exercise was afterwards established, by order of the archbishop, in the Hellenic school at Nicosia. The threats of the Patriarch at Constantinople had become so violent, that clergy, laity and missionaries at Larnica, all thought it best to yield to them. The three schools were therefore closed on the 8th of May. Before the end of the month, they were started again in the name of the Greeks, and went on as before, except that the Greeks, and not the mission, paid the expense.

Nestorians.

The Rev. Albert L. Holladay and Mr. William R. Stocking, with their wives, sailed from Boston on the 7th of January, to join the mission to the Nestorians. They arrived at Ooroomiah on the 7th of June, and found their field of labor even more encouraging than they had expected. No change had occurred, except a constant advance in promoting education and the knowledge of divine truth. A bishop, two priests, a deacon and several copyists were employed in preparing and distributing manuscript tracts and portions of Scripture. A press and type had now arrived ; but funds were wanting to send a printer.

Early in the year, a Roman Catholic bishop came to Ooroomiah, saying that he had a large sum of money to expend in assisting the Nestorians, if they would join his church. The Nestorians came to Mr. Perkins for proof texts against image-worship and other Romish errors ; and after obtaining them and adding to their number by their own researches, were ready to answer the bishop. The Nestorians were highly gratified with the discussion that followed, and prized the Scriptures more than ever.

Persians.

Mr. Merrick remained more than seven months at Shiraz. He became intimate with Mirza Seyed Aly, who assisted Henry Martyn in translating the New Testament, and who still retained his admiration for that man of God.

Mr. Merrick's conclusion was, that a renunciation of Muhammedanism would be followed by a violent death, even at Shiraz. He returned to Ispahan, where he remained openly ten days ; but no riot was raised, as on his former visit. Here he received proposals from an Armenian archbishop, to assist them in establishing and supporting a school ; but they could not agree upon the principles on which it should be conducted. He returned to Ooroomiah, where he remained till November.

Malek Kassin Mirza, the King's uncle, who visited the mission last year, now made a second visit. He had been recovered from habits of intemperance by Dr. Riach, of the English embassy. He called for the "Permanent Documents" of the American Temperance Society, read a part of the first page, and said that he intended to translate the whole into Persian, and present it to the King. He then gave orders that it should be made the English text book in a school which he supported at Sheshawan, where he resided. By his invitation, Mr. Merrick accompanied him home, where he remained about three months.—This year, the publication of the first newspaper in Persia was commenced, by order of the King.

As soon as the arrival of Mr. White at Cape Palmas was Cape Palmas. known, he received invitations from five different settlements, to reside among them. When it was understood that he was to live at Cape Palmas, delegates from two kings came, and begged to be sent to America with "books," that is, letters, "to get white men for themselves." On Sunday, January 15, he preached by an interpreter. He told the people, this might be the last time they would ever hear his voice; and when he asked them what report concerning them he should carry up to heaven, intense emotion was depicted on almost every countenance. He was seized with the fever on the 18th, and died on the 23d. Mrs. White was seized on the 10th, and died on the 28th.

In March and April, Mr. Wilson penetrated the interior about 100 miles, hoping to reach the Kong mountains, which were thought to afford a favorable site for a mission; but falling sick at Grabba, among Cannibals, he was compelled to return. Soon after, from a misunderstanding, the natives rose against the colony, and bloodshed was prevented only by his judicious interference.

There were several candidates for church membership, and an encouraging attendance on preaching. Several small books were printed in the native (Grebo) language; and five schools were in operation. The circular of June 23d came, requiring retrenchment. Printing ceased. Two schools were closed. The boarding school was reduced one third. The natives friendly to the mission were discouraged, Mr. Wilson was accused of breaking his word, and confidence in the mission was extensively impaired.

The two missions to the Zulus were reduced to one. The Zulus. Some time in 1835, a considerable number of Boers, or farmers of Dutch descent, complaining of British oppression, emigrated beyond the bounds of the Cape Colony, to the region near the Zulus of the interior. They were rich in sheep and cattle. In the autumn of 1836, Moselekatsi, from no motive but the love of plunder, attacked their settlement, killed several of the people and drove away their flocks and herds. Having been reinforced by new emigrants, the Boers, on the 17th of January, 1837, suddenly advanced to Mosiki, slew many of the warriors, destroyed 14 villages, and compelled Moselekatsi to seek safety in flight. They declared their intention utterly to ruin him, (which they afterwards accom-

plished,) and advised the missionaries to leave the place under their protection. They thought it best to comply; and after a circuitous journey of about 1300 miles, 1000 of which was in wagons drawn by oxen, through the wilderness, joined their brethren at Natal, on the 27th of July.

At Umlazi, near Port Natal, Dr. Adams had, in May, a school of 50 children, and a morning class of adults. The Sabbath school for adults amounted to 250, and another, under Mrs. Adams, was still larger. Mrs. Adams was also teaching 30 or 40 women the use of the needle. The average attendance on preaching was about 400. Mr. Champion, at Ginani, had 10 boys and 20 girls at school, and a congregation of 100 or 200. The press was set up during the summer, and some elementary school tracts were printed.

A new station was commenced by Mr. Lindley, on the Illovo river, 15 miles southwest from Port Natal, and another by Mr. Venable and Dr. Wilson, 30 miles beyond Ginani, in the interior. Mr. Grout returned, with his child and Dr. Wilson's, to the United States.

Cherokees. The Cherokees around Carmel had been crowded from their homes by the influx of Georgians. The station was therefore abandoned, and the members of the church mostly united with the church at Brainerd, which now numbered 110. The station at Creek Path also was abandoned. The affections of the people seemed to cling to Brainerd, the oldest of the stations. Here, at Candy's Creek and at Red Clay, public worship was well attended, and schools were kept up. Walker, one of the itinerant teachers, had ten or twelve schools. His labors were attended by some visible reformation of morals, and apparently, in some instances, by the Holy Spirit. Jesse was cheated out of his property by a white man, and in a state of despondency was tempted by another white man to intoxication. It was a single fault, and he appeared penitent; but he had fallen, and his schools were closed.

Western Missions. Among the Choctaws and Cherokees beyond the Mississippi, there was little change. A Cherokee almanac was among the works printed at Park Hill. Eleven Choctaw schools were supported some part of the year by the Board, four of which were taught by natives. In the autumn, 12 or 15 schools under the direction of the United States' Agent, supported by a fund belonging to the Choctaws, had gone into operation. Some members were added to the churches.

Encouraged by some favorable indications, Mr. W. C. Requa, attempted to revive the Osage mission, and had begun to erect buildings and make improvements within their present residence; but the hostility of the chiefs and majority of the people, who began to destroy the property of the mission, and threatened the lives of the Osage settlers, compelled him to abandon the attempt, and the Osage mission was at an end.

Mackinaw Mission closed.

The population around Mackinaw had so entirely changed, and the resort of Indians to that place for pur-

poses of trade had so nearly ceased, that it was no longer an advantageous site for an Indian mission. The 20 or 25 children in the boarding school, therefore, were returned to their friends, or placed in advantageous situations, the property was sold, and the mission was closed.

The mission to the Stockbridge tribe found this a year Stockbridge. of more than ordinary trials and prosperity. Early in the year, the spirit of piety seemed to have declined, and one of the head men of the tribe had been excommunicated. In February, special efforts were made to awaken the church, and bring its members to their right minds. The divine blessing attended. There was a visible spirit of penitence and confession. The impenitent were awakened; and as the fruits of this effort, 16 were received into the church in November; making, with three others received during the year, 70 members added to the church since the commencement of the mission in 1828. Meanwhile, certain negotiations with the United States' government, and the proposed abolition of Indian customs and adoption of a new and more efficient code of laws, excited the spirit of party, and many professed converts kept back from uniting with the church.

At the Seneca, Cattaraugus and Alleghany stations, in New York Indians. the State of New York, a series of religious meetings in the autumn was the means of reviving and enlarging the churches. At Cattaraugus, the Christian chiefs invited the heathen party to meet them at the Council house. Mr. Wright addressed them in their own language, and several Indians, members of the church, followed him. The pagans seemed pleased with what they heard, and requested Mr. Wright to hold another meeting, and "use up the whole gospel among them." It was appointed, and he gave them as full a summary of the Bible as could be given in a speech two hours long. They requested another meeting to hear Mr. Bliss "tell his story." He also spoke about two hours. They expressed their approbation. Some admitted that the gospel is true, and that God hears the prayers of Christians.

The mission to the Pawnees was deprived of one of its Pawnees. members. The particulars of the death of Dr. Satterlee are not known; but it is supposed that he was murdered, on the 10th of May, while returning from a visit to a neighboring tribe, by a lawless and cruel white man who dwelt in those wilds, and whom "vengeance suffered not to live" but a short time afterwards.

The Rev. Stephen R. Riggs and his wife joined the Sioux. mission to the Sioux in April. The Messrs. Pond, who had been here longer than the mission, and had been fellow-laborers from the beginning, and one of whom had now studied theology, became members of the mission in form, near the close of the year. With more knowledge of the language, more of divine truth was imparted, and with greater effect. The translation of the Scriptures into the Dagota language was commenced.—In the autumn, some of the Yankton band of the Sioux went on board a steam-boat to procure whisky. The small-pox was on board, and they took the infection. From the Yanktons, it

spread to the Wapekute and Teton bands, which it nearly annihilated. Some families, fleeing from the disease, brought it to Lac qui Parle, where its spread was arrested by the prompt and efficient measures of the missionaries. It passed on to the north and west, to the Assineboins, Mandans, Blackfeet, and other tribes, some of which it almost wholly exterminated. Tens of thousands were swept away in its destructive career.

Ojibwas. The mission to the Ojibwas continued to make steady and perceptible, but very slow advances in its work. A church was formed at Pokeguma in February, with three native members. There were some others, of whose piety there was reason to hope. About the close of the year there was a manifest increase of serious attention to religious truth and worship.—A few families were evidently becoming civilized. They built comfortable houses, for their permanent abodes; the men engaged in agriculture, and the women in the labors of housewifery.—The gospel of Luke, translated by Mr. Hall, assisted by George Copway, a native catechist from the Methodist mission to the Ojibwas in Canada, was printed at Boston.

Oregon Missions. The missionaries to the Indians beyond the Rocky Mountains had the most encouraging prospects of success. For years, several tribes had been anxious for religious instruction. They had heard that there were good people towards the rising sun, who knew and loved and served the true God; and a delegation of Flatheads once came as far as St. Lewis to make inquiries on the subject. By treaty between the United States and Great Britain, traders from both nations might reside in certain parts of the territory for the present. There were several British forts, or trading posts, where the traders lived civilized lives, and carried on rather extensive agricultural operations. These traders generally exerted a good moral influence, and were friendly to the mission. From them the Indians had gained some indistinct, yet beneficial ideas of Christianity. By their instructions, the Kayuses near Fort Wallawalla had learned to assemble at the lodge of their chief every morning and evening and Sabbath forenoon, to unite in worship, consisting of singing, a form of prayer, and an address from the chief. A simple code of criminal law had been introduced from the same source, and with good effect. Some degree of a similar influence had pervaded the tribes extensively. They had heard of the Bible, as God's book, given for the instruction of mankind, and were anxious to possess it; believing that, in some way, they should yet become able to read it. Traders and hunters had been found, vile enough to sell them packs of cards, saying that they were the Bible. But the Indians, though uninformed, were not incapable of observation. They had already begun to suspect that "the men who would bring fire-water into the country, drink it, and then kill each other," could not be the servants of the true God, and were not to be trusted.

The commencement of two stations has been mentioned. The In-

dians labored cheerfully in erecting the necessary buildings. But their anxiety for religious instruction was remarkable. While they yet understood each other's language but imperfectly, they flocked around the missionaries, caught such ideas as they could, respecting truth and duty, and sometimes, after worship on the Sabbath, spent the whole night in conversing among themselves on what they had heard, for the sake of getting clear ideas of what they had imperfectly understood; and when once clearly informed what Christianity required of them, they appeared not only ready, but zealous to comply. Schools were established at both stations, and notwithstanding the want of books and the necessity of using manuscript lessons, the art of reading in English was acquired with remarkable rapidity. The Indians themselves were desirous to diffuse the knowledge of the truth; and when about to travel, would take pains to be prepared with a gospel message for such as they might meet while absent.

It was necessary for Mr. Spalding to procure provisions from Fort Colville, 250 or 300 miles to the north. Horses, there, are numerous, and about as cheap as sheep in New England. He started on the 28th of August, with 19 men and 75 horses, and arrived in five days. The news of his approach spread through the country, and every night, he must preach to the multitudes who had come long distances to hear him, and who followed him from day to day, for the sake of hearing more at night. Several exploring tours were made, with similar results.

One of these tours was made by Mr. Gray, in March. In view of the results of his inquiries and of other facts within their own knowledge, it was believed by the missionaries that at least fifty additional families were needed, to supply the pressing demand for religious instruction. It was thought best that Mr. Gray should return, and lay the subject personally before the Prudential Committee. He was accompanied by four delegates from the Nez Perces and the Flatheads, who brought with them a large number of horses and other property, by the sale of which they hoped to defray a part of the expense of the journey, and of the expected assistants. On their way, near the head-waters of the Platte river, a plundering party of Sioux fell upon them, murdered the Indians, and took the property. Mr. Gray providentially escaped with his life, arrived at St. Louis in September, and soon continued his journey to the east.

The reinforcements which sailed for the Sandwich Isl- Sandwich Islands.
ands in December arrived in April. Their passage was unusually pleasant in all respects. Besides worship on the Sabbath, morning and evening prayer was daily attended in the passengers' cabin, the captain himself taking the lead during the latter part of the voyage. About half of the crew appeared to become pious during the voyage; and on arriving at Honolulu, six or eight of them, including two of the officers, became members of the mission church at that place.

Mrs. Dibble died on the 20th of February, and Mrs. Lyons on the 14th of May. Mr. Richards, with his wife and six children, and the

daughter of Mr. Bishop, arrived at Sag Harbor in May. Having provided for the education of their children and rendered important services to the cause of missions, Mr. and Mrs. Richards embarked on the 7th of November on their return to their field of labor. Mr. Dibble's health failed, and he embarked in the autumn for the United States.

The strength of religious principle among the people, and their preparation to act from their own convictions of duty, were more manifest than ever before ; and the progress of knowledge and piety advanced with greater firmness and strength. The schools improved. Graduates from the High School were scattered through the islands as teachers, and proved even more competent than had been expected. Many others had become tolerably well qualified for the task. Geography and arithmetic were extensively and successfully introduced into common schools. A boarding school had gradually come into operation at Hilo, under Mr. and Mrs. Lyman, and Mr. Coan, also at Hilo, had 90 teachers under his instruction. A central school for girls was established at Wailuku. Aided by small appropriations from the mission, the natives erected more substantial school-houses at many of the stations. To a considerable extent, they contributed to the support of schools, of their own accord, and not, as formerly, at the command of the chiefs. As better teachers multiplied and the schools grew more interesting, many of the adult schools were revived. The sum of the numbers of learners of all classes, mentioned in the letters of the missionaries during the year, not including the Sabbath schools and Bible classes, is 11,932. The whole number under instruction cannot have been less than 14,000 or 15,000.

Improvement in the outward signs of civilization, which are important means of its advancement, was manifest, and was increasing. The great majority of the people still lived in their native cabins, or rather styes, not so good as are usually provided for swine in New England ; but many, especially near the missionary stations, had built and were building comfortable houses, with several rooms in each, and with pleasant yards attached to them ; and not a few of the women began to take some pains to keep them clean, and make them agreeable to their families and visitors. Numbers learned to spin and weave ; the cultivation of cotton, begun a year or two before, was considerably extended ; and Kuakini erected a stone building at Kailua, 70 feet by 30, for the manufacture of cloth. A considerable amount of sugar cane, too, was cultivated.

But that which was the moving power, the enlivening and guiding spirit, of all these improvements, advanced with equal rapidity. At the annual meeting in June, there were 15 churches on the Islands, containing 1049 members in good standing, and the number of admissions within twelve months had been 159. These were converts of former years. Admissions during the remainder of this year were unusually numerous. At Kailua, 19 were admitted in October ; at Hilo, 31 in November ; 13 in August at Wailuku ; at Waimea, during the year, 83, and considerable numbers at other stations.

Protracted meetings, conducted with special vigilance against every thing that could be food for a self-righteous spirit, were found well adapted to the character of this people. They were held at nine or ten of the stations, and at some of them repeatedly, with decidedly beneficial results. That at Hilo, in February, was attended by many from a distance of 50 or 60 miles. A very interesting meeting of several days in autumn, at Waimea, on Hawaii, closed on Saturday. On the next day, the house of worship was crowded, and 61 persons, who had for some time been candidates, were received into the church. Seventy-five others stood propounded; and others were regarded as pious. At nearly all the stations, the effect of preaching seems to have been greater than usual through nearly the whole year. In November, another protracted meeting was held at Hilo, and the work seemed to be spreading over the whole districts of Hilo and Puna. And finally, in December, and especially on the Sabbath which was the last day of the year, general awakening showed itself at Honolulu. The glories of the next year had already begun to dawn upon the Islands.

The Roman Catholic missionaries returned from their banishment to California. Their return had always been contemplated by themselves and their partisans. Previous to August, 1833, the British Consul had written to them that affairs were yet too unsettled to allow them prudently to return, and advising them to wait for a more favorable state of things. In 1835, they received a brief from the Pope, exhorting them to persevere in their attempt to establish a mission on the Islands. September 30, 1836, Mr. Robert Walsh, an Irish priest, educated at Paris, arrived from Valparaiso. The next day, he called on the English consul, and then went to the Roman Catholic mission house, which was still occupied by two catechists, who had been allowed to remain as mechanics. The next day, the consul introduced him to Kinau, and insisted that he, as a British subject, should be allowed to remain. The assembled chiefs, a few days after, granted him permission to remain till the arrival of Lord Edward Russel, who was daily expected; but the captain who brought him was severely reprimanded, for landing him secretly. October 7, Mr. Walsh was officially informed that he would not be allowed to remain permanently, and must leave the Islands. The next day, the French sloop of war Bonite, Capt. Valliant, arrived. Mr. Walsh immediately called on Capt. Valliant, and engaged his influence in his favor. The British sloop of war Acteon, Capt. Lord Edward Russel, arrived on the 23d, and the Bonite sailed the next day. Lord Russel negotiated a treaty, securing to British subjects the right to come and reside and build houses on the Islands.* The king refused to sign the treaty, till Lord Russel agreed that it should not be understood to authorize landing and building without the king's consent; but this proviso does not seem to have been expressed clearly, if at all, in the written document. The treaty was signed

The Roman Catholic Mission.

* The author has not been able to find a copy of this treaty.

November 16. Mr. Walsh informed his employers, that M. Valliant procured permission for him to remain on the Islands, on condition that he should make no attempts to propagate his religion; and also, that he violated that condition whenever he had a secret opportunity.

On the 3d of November, M. Bachelot wrote to his employers, that he was about to return to the Sandwich Islands, and had found a ship that was willing to carry him. If not allowed to land, as he thought probable, he intended to live on board the various vessels in port, where he could have free intercourse with his converts. He and Mr. Short embarked on board the *Clementine* on the 28th of March, 1837. Mr. Short, in an account written some time afterwards, says they were encouraged by the treaty with Lord Russel, and by the king's promises to Capt. Valliant. That treaty, however, was not made till after their determination had been formed, and there is much reason to doubt whether the promises were ever made at all. According to Mr. Short's account, their plan was, that he should land secretly, keep concealed for a time, and then claim a right to remain under the treaty; while M. Bachelot should attempt to land openly and remain there if possible; but if not, should go on to the South Pacific or Valparaiso.

They arrived at Honolulu, on the 17th of April, 1837. Mr. Short, according to the account of one of his partisans, landed openly, in the presence of Kekuanaoa, then Governor of Oahu, and of thousands of the natives. According to his own account, he landed in disguise, and took a by-path to their mission house, to escape the notice of Kekuanaoa, and M. Bachelot landed openly some hours afterwards. The king states, that Kekuanaoa was not informed of their arrival till the next day. As soon as he heard of their arrival, he sent a messenger to ask, "Are you two to dwell here on shore?" They replied that they were not; that they intended to stop only for a few days, till they could find a vessel to carry them away.

The *Clementine*, though sailing under the British flag, was the property of M. Jules Dudoit, a Frenchman, who has since been appointed French consul at Honolulu. She had been chartered by an American, for a voyage to California. Kekuanaoa told the Captain that he must take "the Frenchmen" on board again. He refused, alleging that the vessel was not then under his control, but under that of the owner. M. Dudoit was next called upon to receive them on board, but refused, because he had no control over the vessel when they came. Yet the cargo was not discharged, and the Captain continued in command. This convinced the government that "they wrought craftily." Meanwhile, on the 18th, the day after their landing, Kekuanaoa sent for them. Only M. Bachelot attended; and was told that they must return immediately on board the vessel that brought them. It is stated in the pamphlet ascribed to Mr. Jones, then American consul, that "M. Bachelot was then directed to sign a document handed him, acknowledging that himself and Mr. Short had been banished before for exciting rebellion in the country," but he refused to sign it.

The king had gone, on the 12th, to Maui, with the body of his deceased sister, Nahienaena. On the 26th, he received a despatch from Kekuanaoa, informing him of these events. After consulting his council, he sanctioned the governor's decision, that the priests must forthwith return on board the vessel which brought them; "for should they remain here only a little time, they would not go at all,—as their designs were well understood,—and we should again be put to expense on their account." On the 29th, he issued his proclamation, declaring that "the rejection of those men is perpetual," and requiring their return to the Clementine. The next day, Kinau returned with the proclamation to Honolulu. The next day, she communicated the king's decision to M. Bachelot. He replied, "I did not come here to stay, but to get an opportunity to go to Valparaiso. If I obtain it, then I will leave." She, however, insisted that he should return to the Clementine. She afterwards had repeated interviews with M. Bachelot, all of which were to the same effect, and with M. Dudoit, who consented to receive them on board, if they would pay their passage to California. She at last observed, that whenever she sent for "the Frenchmen," only M. Bachelot made his appearance. On inquiry, she learned that Mr. Charlton, through whom the message was conveyed, professed not to know any other person for whom it was intended. She therefore sent Mr. Charlton a note, requesting to see "the associate of the Frenchman." Charlton replied, "I know of no partner of the Frenchman." She finally sent an officer, with such explicit instructions that Mr. Short made his appearance. He professed to doubt whether the king's proclamation was intended for him, as he was not a Frenchman, though he acknowledged that he was one of the two who had been sent to California under that title. He urged that the treaty with Lord Russel gave him a right to dwell on the Islands; but was told by the chiefs, that the treaty related only to those who had the king's consent, which had never been given to him. They both refused to go on board the Clementine, and M. Dudoit refused to receive them unless they paid their passage to California.

At length, May 18, M. Dudoit informed Kekuanaoa that the Clementine was to sail on the 22d, which would be Monday. A council was held, and it was resolved to put the priests on board on the 20th. On that day, two officers called upon them. M. Bachelot asked them, "What is the word?" "To go," was the answer. Bachelot asked, "With force?" The officer replied, "Yes, with force." He and Mr. Short then drew up formal protests, before the British Consul, against the violence done to their persons. During the preparation of the protests, the consul told the officers that the vessel was "*tabu*," and that if any one went on board of her, he would be shot; adding, "Come on, come on! You can't take them away. You are cowards." These words were reported to Kinau, who, with her advisers, agreed that if the consul should shoot and kill any person, he would be guilty of murder; in which case they would remain quiet at the time, and afterwards seek

redress in a legal way. When the protests were finished, the priests walked down to the wharf. Here they stopped. Being urged to step into the boat, one of them said, "Touch us, touch us." "Then," says the king, "Palu took hold of M. Bachelot, and he went into the boat; then he took hold of Mr. Short, and he went into the boat." On arriving at the vessel's side, they were forbidden by the mate to go on board, and returned to the shore for further orders. M. Dudoit then went on board and assumed the command. When the boat approached the second time, he ordered them off; but they persisted in their attempt. He, seeing that some of the guns of the fort were pointed towards his vessel,—as from the construction of the fort and position of his vessel, they must point, unless their muzzles were turned inwards,—and that men were standing by with lighted matches, which was not the fact;* to save the effusion of blood, refrained from further opposition, and the priests were put on board. He then sent his crew on shore, hauled down his flag, and carried it to Mr. Charlton, who publicly committed it to the flames. M. Dudoit then made his protest before the British consul, stating that the *Clementine* had been forcibly seized by the Sandwich Islands government, and demanding fifty thousand dollars as damages. This was the point to which the priests, the consul and the owner had all along been laboring to bring the affair, in order to involve the government in difficulty with some foreign power. May 31, Mr. Charlton informed the king that he had sent Mr. Short's protest to England, and that he, the American consul,† and M. Bachelot should soon send documents to Valparaiso, for the naval commanders of their respective governments on that station.

July 7, the British sloop of war *Sulphur*, Capt. Belcher, arrived at Honolulu.‡ The next day, Mr. Short applied to Capt. Belcher, to liberate him from his imprisonment on board the *Clementine*. Capt. Belcher demanded of the government, permission for the priests to land. And threatened, in case of refusal, to land them by force. Kinau urged him to wait and hear both parties; but he declared that he "must follow the statements of the consul." On the 10th, the French frigate *La Venus*, Capt. Dupetit Thouars, arrived. Both Captains demanded the instant "liberation" of the priests, whom they represented as imprisoned on board the *Clementine*. Not obtaining permission for the priests to land, they proceeded to the wharf, an officer and body of marines from the *Sulphur* was sent in a boat to the *Clementine*, and brought them to land; after which both commanders escorted them to their mission

* Though M. Dudoit made oath before the British consul that he saw these things, yet he afterwards acknowledged to Kinau that he did not actually see them with his own eyes, but his chief mate saw them.

† An American had goods on board the *Clementine*.

‡ If this was in consequence of any request sent from the Islands to Valparaiso, that request must have been sent immediately after the arrival of the priests from California; or perhaps even earlier, in expectation of their arrival. Mr. Walsh's "pleasant voyage" from Valparaiso to Honolulu occupied 39 days.

house. The English flag was now hoisted on board the *Clementine*, as if she were a recaptured vessel.

Capt. Belcher sent the *Clementine* to Maui, for the king, who arrived on the 20th. The next day, he gave audience to the two commanders. The interview was an unpleasant one. Mr. Bingham attended as the king's interpreter. The Captains refused to communicate through him, and put forward a man of their own selection, who succeeded so poorly, that the king was frequently obliged to ask Mr. Bingham to explain his interpretations. At last, Mr. Andrews was called, and Mr. Bingham retired to the back part of the room. Lest he should govern the king and chiefs by a look, one of the officers placed himself directly before him, crowding him back against the wall. Mr. Bingham stepped aside, and the officer again stepped before him. As he stepped aside again, the officer turned suddenly on his heel, so as to strike him a violent blow with his elbow. Seeing this, John Ii, one of the king's council, placed himself resolutely between them, and kept them apart, till the king ordered in a file of armed men, who prevented further disturbance.* Capt. Belcher pledged himself that Mr. Short should leave the Islands by the first opportunity, and meanwhile should obey the laws of the kingdom; that is, should not teach his religion. Capt. Dupetit Thouars pledged himself that M. Bachelot should leave by the first opportunity, and meanwhile should not preach. The king then gave his consent that they should remain on shore.

On the 23d, the king signed an explanatory treaty, in which he assented to the English interpretation of the treaty with Lord Russel, so far as to allow British subjects to land without previously obtaining the king's consent, and to remain while obedient to the laws of the kingdom, and that none should be expelled without a fair trial. On the 24th, he signed a treaty with Capt. Dupetit Thouars, securing to French subjects "the same advantages which subjects of the most favored nations enjoy." These treaties, of course, did not secure the right of teaching the Romish religion, which the laws forbade. On the 24th, both vessels left the Islands.

September 24, the British ship of war *Imogene*, Capt. Bruce, arrived from Valparaiso. It had been reported at the Islands, that a Roman Catholic bishop and three priests were soon to arrive from that port, and that they would not be allowed to land. M. Dudoit, who was then acting as French Consul, applied to Capt. Bruce to procure permission for them to come on shore, pledging himself that they should leave by the first opportunity for the place of their destination; but Capt. Bruce replied that he should not feel himself justified in interfering. There is

* During this interview, one of the naval officers, stepping up to Mr. Bingham, drew his sword partly from its sheath, and said, in a menacing tone, "Do you see that? Do you see that?" Mr. Short reports, that Capt. Belcher threatened to hang Bingham to the yard-arm of his vessel.

Some of the facts concerning this interview are derived from the oral testimony of an eye-witness, and will not be found in any document.

reason to believe that the government consulted him with respect to the course which they ought to pursue in case of their arrival, and that he gave them his opinion without reserve. October 30,* Mr. Short sailed for Valparaiso.

November 2, M. Maigret, pro-vicar of the Roman Catholic bishop of Nilopolis, who is acting bishop in this region, arrived in the American ship *Europa*, Capt. Shaw. As the priests were expected to come in this ship, she was not allowed to anchor on her first arrival. Kekuanaoa went on board, and was entrapped† into granting her permission to enter the port; but he soon discovered that he had been deceived, and that there was a French priest on board, and withdrew his permission.‡ M. Dudoit applied to Kinau, stating that M. Maigret had come from Valparaiso, was to remain only transitorily, would give no religious instruction, would observe the laws during his stay, and would leave by the first favorable opportunity for the Marquesas Islands. He refused, however, to give any pecuniary security for the fulfilment of these conditions, or to name a day beyond which M. Maigret's stay should not be protracted. He urged the treaty with Capt. Dupetit Thouars, as a reason for granting this request. Kinau replied, that "on account of former difficulties and dissensions, [meaning the insurrection under Liliha,] Roman Catholic priests were excluded from the country; that both Capt. Valliant and Dupetit Thouars had assented to this rule, which showed that the treaty did not apply to them; that M. Maigret at first concealed his country and priesthood, and when detected, pretended that he was on his way to the Marquesas Islands, though the *Europa* was last from the Society Islands, to which he must go directly back, in order to reach the Marquesas; that, therefore, she could not by any means confide in his word; that M. Dudoit had refused to give any sufficient guarantee for his departure; and that, for these reasons, M. Maigret could not be allowed to land. M. Maigret and M. Bachelot then purchased a small schooner for three thousand dollars; thinking that it would be very useful in their future operations in the Pacific. November 23, M. Bachelot went on board, and the schooner sailed. As his health was feeble, it was thought that a voyage would improve it. At first, he seemed better for the change; but soon began rapidly to decline, and died on the 4th of December. On the 14th, he was buried on the Island of Ascension.

One Roman Catholic priest, Mr. Walsh, still remained at Honolulu. As he was a British subject; as he had not been engaged in Liliha's

* Mr. Short says, November 2; which is probably a mistake.

† "*Surprit*," is M. Maigret's word. See "*Annals de la Propagation de la Foi*," for May, 1840, French edition. The English edition does not contain M. Maigret's account of this duplicity.

‡ M. Maigret asserts, that on being questioned by Kekuanaoa, he frankly avowed that he was a French priest; that some on board were angry with him for it; that Kekuanaoa professed to believe him guilty of an attempt at deception; and that this was a reason why he was not allowed to land.

conspiracy, having arrived since its suppression ; and as he violated the law against propagating Romanism only when he could do it without detection, he was suffered to remain.

December 18, the king published "An ordinance, rejecting the Catholic Religion." The preamble mentions the seditious movements in the time of Kaahumanu, the banishment of the priests for the part they took in those movements, and the "increased trouble on account of those who follow the pope," which had just been suffered, all showing the tendency of the Romish faith "to set man against man" in the kingdom. The ordinance therefore forbids all persons, natives or foreigners, to teach or assist in teaching that faith in any part of the kingdom. It also forbids the landing of any teacher of that faith, except in cases of absolute necessity. In such a case, a priest "shall be permitted in writing to dwell for a season on shore, on his giving bonds and security for the protection of the kingdom." It also prescribes the mode of enforcing this law, and the penalties for transgression.

The American missionaries have been falsely accused of directing these operations of the government, and of procuring the passage of this ordinance. The falsehood of that charge will be fully shown in the history of the year 1839.*

* See the authorities cited on page * . The French edition of the annals must be used, as the English is not always a faithful translation of it. Where documents vary a day or two in respect to dates, as is sometimes the case, the dates in the king's letter to William IV. have been given.

That letter contains a testimony too important to be omitted ; that of Capt. Thomas Ap Catesby Jones, of the U. S. Navy. Capt. Jones says : "I happen to know something of the origin of the Catholics' attempting to establish themselves at Oahu. It is the work of a British agent at Honolulu, to overthrow the American missionaries. That man did not conceal his sending to Europe for Catholic missionaries. He speaks of it openly there ; and stated to me, that the pomp and show of the Catholic ceremonies, their holydays and Sabbath feasts, would so take with the natives, that a short time would be sufficient to expel all other missionaries."

CHAPTER XXX.

1838.—A Secretary stationed at New York.—Missionary House commenced.—Meeting at Portland.—Resolve to send out missionaries.—Return of Missionaries.—Interference of Societies.—Qualifications of Missionaries.—German Reformed Church.—Central and Southern Boards.—Mahrattas.—Whole Bible printed.—Mr. Stone leaves the mission.—Madras.—Presses purchased.—Schools.—Grant from government.—Subscriptions.—Madura.—New stations.—Ceylon.—Retrenchments.—Mr. Perry's statement and death.—Relief.—China.—Medical Missionary Society.—Siam.—Tract distribution.—Inquirers.—Singapore.—Progress of the Seminary.—Baptisms.—Borneo.—Preparations to commence the mission.—Greece.—Argos relinquished.—Turkey.—Progress of piety at Constantinople.—School at Hass Koy broken up.—Magazines of Useful Knowledge published at Smyrna.—Progress at Broosa.—Syria.—Travels of Mr. Smith and Prof. Robinson.—Arabic type.—Awakening and conversions among the Druzes.—Persia.—Continued encouragement among the Nestorians.—Mr. Merrick at Tabriz.—He is requested to establish schools not Christian.—West Africa.—Admissions to the church.—Printing.—Zulu mission broken up by war.—Indian missions.—Cherokees removed.—Oregon mission strengthened and successful.—Sandwich Islands.—The great revival.

AGREEABLY to a resolution of the Board adopted last year, the Rev. W. J. Armstrong, Secretary for Domestic Correspondence, removed to New York about the first of April; the Prudential Committee having resolved that he should make that city his principal residence till a different arrangement should be adopted. One of the detained missionaries was placed temporarily in his apartment in the Missionary Rooms at Boston, with whom he was to be in constant correspondence; and he was expected personally to attend the meetings of the Committee, as often as should be necessary for the perfect knowledge and supervision of his department.

A Missionary House was commenced, the expense being met from the permanent funds of the Board. Those funds had been mostly invested in bank stock, and comparatively little had yet been lost; but recent events had shown, throughout the commercial world, that real estate, at a fair price, was a safer kind of property. The lease of the Missionary Rooms in Cornhill was about to expire, and for various reasons, another place must be procured for the business of the Board. A site for a building, combining, in a very unusual degree, the seemingly incompatible advantages of salubrity, retirement and proximity to the centre of business, was offered for sale. The time was advantageous for purchasing and building. No money was used for the purpose, which the Board was at liberty to expend in sending out or supporting missionaries. The house is a part of the permanent fund.

The annual meeting was held at Portland, on the 12th, 13th and

14th of September. The receipts from the large cities, where the pecuniary pressure had been chiefly felt, had been much less than the year previous; but in the smaller towns and country places they had greatly increased. The whole sum received had been about \$236,000 or \$16,000 less than the last year. Of the payments, a large part had been to meet expenses incurred before the curtailing circular of June 23, 1837, could take effect. They had amounted to more than \$230,000, being nearly \$24,000 less than the last year. The debt was reduced below \$36,000. The missions had also expended \$12,000 for the Bible Society and \$5,000 for the Tract Society; so that the whole sum had been more than \$247,000.

For the coming year, if the debt was to be paid, the missions enabled to resume the progressive operations they had suspended, and the missionaries under appointments to be sent out, \$300,000 would be needed. In view of the apparent spirit of the churches, the state and prospects of the country, and especially of the importance of these objects, the Board resolved to make the attempt. A resolution was adopted, informing the detained missionaries that they might expect to be sent out at no distant day, and another, rescinding the vote of last year, that remittances should not be increased till all appointed missionaries had been sent out.

The rule adopted last year, concerning the return of missionaries, was modified, so as to allow their return, with the consent of their missions, when necessary for the preservation of health.

The subject of the interference of missionary societies with each other's operations was brought up by a letter from the London Missionary Society, with which there had been correspondence on the subject. It was found desirable by the principal English Societies, to adopt measures for avoiding the evils that arise, when two missions, of different sects, are brought to bear on the same heathen individuals, thus creating, as the Hindoos say, "two bazaars," or markets, between which the attention of the heathen is distracted. The Committee were directed to seek, in their correspondence with other societies, the accomplishment of this desirable object. This was introducing no new principle. From its very commencement, the Board had been careful to establish its missions among those to whom Christ was not preached by others. It has never established a mission where it could interfere with the known operations of any Protestant society; while at least seventeen missions have been established by eight societies, in the vicinity of twelve older missions of the Board. The consequences have been the less injurious, because, in some instances, though not in all, the excellent character of the men composing both the older and the younger missions, has almost entirely kept off, to the present time, the natural results of such interference.

The qualifications of missionaries was another topic taken up at the suggestion of the Committee. There was found to be an increasing readiness in those who had not the necessary combination of talents, mental discipline, piety, discretion, temper and health, to offer them-

selves, and in others, to recommend them. Resolutions were adopted, intended to guard against this evil. It was thought desirable even to raise the terms of admission into the number of missionaries. The whole history of the Board, and it might be added, of missions, of Christianity, and of the world, had shown, that no extensive revolution can be effected in any community, without the aid of a powerful *native* agency. Wherever the success of the Board had been at all considerable, native helpers had borne an important part. It was evidently best, as far as practicable, to send forth only leading minds, and to find the "operatives" among the converts.

This year the Synod of the German Reformed Church in the United States formed a Board of Foreign Missions, and proposed to act through the American Board, on the same plan as does the Reformed Dutch Church. The offer was accepted, and the plan will probably go into operation.

Southern auxiliaries. The Central and Southern Boards, near the close of this year, transferred their auxiliary relation to the new Board, formed by the General Assembly of the Presbyterian Church. It was desired by some, that the Prudential Committee should at the same time transfer several of its missionaries, who were originally from the South, to the Assembly's Board. But this the Committee could not do, except by dismissing them at their own request. None had requested it, and some had expressed an unwillingness to be transferred. They were so mingled, too, with other missionaries, that the transfer could not be made, without placing members of the same mission under the direction of different Boards. Other difficulties would have arisen, in respect to the missionary property at such stations. No such transfer, therefore, was attempted. A new organization, auxiliary to the Board, was soon formed, having its agency at Richmond, Va.

Mahratta Missions. At Bombay, printing at the expense of the mission was discontinued early in the year, for want of funds. The press, however, was usefully employed at the expense of other societies. Its great labor, this year, was on an edition of the whole Bible in Mahratta, translated by members of several missions, and revised by Mr. Allen, who was the Mission's editorial superintendent of the press, and had been chosen a member of the Committee of the Bombay Bible Society. Mr. Webster was engaged in preparing a font of Mahratta type, on a better and more economical plan than any yet in use.

In June, Mr. Stone withdrew from the mission, and entered the service of the Church Missionary Society. The Prudential Committee, on being informed of the fact, voted to consider his relation to the Board as having ceased from the time when he withdrew from its service.

At Malcolm Peth, two Chinese, a Mahratta man and two Muhammedan women were received into the church early in the year. One of the women soon apostatized.

The schools at Bombay, Ahmednuggur and Jalna received important aid from European Christians residing in their vicinity, who gave liberally to sustain them through the season of pecuniary embar-

rassment. At Ahmednuggur, in September, there were seven common schools, 20 girls in the female boarding school, and 50 boys who were boarding scholars in the seminary. This number of boarders shows that the rules of caste were losing their power over the people.

The mission at Madras was designed to be, like that at Tamul Missions. Madras. Smyrna, mainly a book manufactory. Unexpectedly, it was enabled to purchase, on advantageous terms, of the Church Missionary Society, eight iron printing presses, a lithographic press, 15 fonts of type, in English, Tamul and Teloogoo, a type foundry, and a book bindry with a hydraulic press. A font of Hindostanee type was afterwards added.

The mission had under its care 16 schools, with 500 pupils. The government granted 3000 rupees to sustain these schools through the present distress. The governor and seven other gentlemen subscribed for the same purpose 100 rupees each. Not less than 18,000 portions of Scripture and 30,000 tracts were distributed during the year. The preaching of the gospel was maintained at both stations, and at the close of the year there were several candidates for admission to the church, and others who desired to be considered as candidates.

In January, the Madura mission resolved to establish Madura Mission. three new stations; and as soon as necessary arrangements could be made, Mr. Cope was stationed at Sevagunga, with two native helpers, Mr. Crane at Terupuvanum, with one native helper, and Mr. Muzzy and Mr. Tracy at Terumungalum, with two native helpers. There was now a line of stations extending 75 miles, and intersecting most of the great roads in that region. The native helpers were from the Seminary at Batticotta. One of them, Francis Asbury, was licensed in October as a preacher of the gospel. There were no additions to the church this year, but there was an evident spread of an influence favorable to pure Christianity, which alarmed its enemies. The Tamul almanac contained much of the information for which the people had formerly been obliged to resort to the Brahmuns. Many of them, on obtaining it and observing its contents, said, "This shall be our Brahmun." The Brahmuns said, "You have taken away our gains, and how shall we live?" The Papists, too, were alarmed. To prevent defections, new priests were sent to Dindigul, who announced that nearly all the taxes formerly claimed by their church were remitted, and the people released from the necessity of worshipping the Virgin.

The Ceylon mission held its annual meeting on the 2d, Ceylon Mission. 3d, and 4th of January. It was found necessary to reduce the number of students in the Seminary from 151 to 100; giving up about one third of the whole number, half educated, to the unmitigated influence of their heathen friends and neighbors. This reduction, besides its more direct and obvious evil consequences, was a serious injury throughout the district. Youths in schools of almost every kind, even those supported by the government, had their eyes fixed upon admission to the Seminary, and were shaping their course of study so as to be prepared for their

examination. The present reduction gave them to understand that they could not be admitted; and thus their motive for pursuing a higher and more Christian course of study was destroyed.

Gabriel Tissera, one of the two who entered the service of the mission as interpreters at its first establishment, and who had for several years been a useful preacher of the gospel, died suddenly on the 9th of February.

On the 1st of March, Mr. Perry, in behalf of the mission, addressed a letter to the Committee, giving a particular account of the disbanding of nearly all the schools, the reduction of the seminary and girls' school, the consequent diminution of hearers on the Sabbath, most of whom were obtained by some form of influence exerted by the schools, the discharge of native helpers, the danger of temporal and eternal perdition thus brought upon 5000 children of heathen parents, the discouragement of friends, the loss of influence and of confidence, caused by the want of funds. The letter justified the Committee in requiring the reduction, and did not rebuke the churches, but entreated them to consider the case, and as far as possible to repair the damage. It especially entreated that no more missionaries might be sent, till the means of usefulness were restored to those already in the field; as the expense of one more family would oblige them to close the printing office, and another would disband the seminary. On the tenth of March, the cholera removed the writer to a better world, and Mrs. Perry on the 13th. The appeal was irresistible. It was immediately published, and produced a deep sensation and liberal donations. The Committee soon after wrote to the mission, increasing its allowance \$5000. The government of the island, too, granted them £200, nearly \$1000. In November, the mission appointed a day of solemn thanksgiving for this timely and valuable relief, and forthwith set about repairing the injury that had been sustained; but it could not be fully done at once. Yet the number of free schools, at the end of the year, was 45, with 1464 pupils, and the seminary was enlarged to 148 students. The whole number in all the schools was 2084. Before the reduction, there had been 187 free schools, with 6996 pupils. The printing establishment was in a measure restored to its efficiency. It had four presses, and gave employment to 70 natives, 20 of whom were members of the churches, as many more were professed inquirers, and the remainder appeared to have no confidence in idols. Twenty-five were added to the seven churches during the year, raising the number of members to 319.

Mission to China.

The missionaries at Canton and Macao were slowly gaining access to the Chinese, and preparing means to avail themselves of it. The Morrison education Society, formed by pious residents at Canton, supported four youths, who were studying under Mr. Bridgman. Dr. Parker had three or four Chinese students in medicine and surgery, one of whom had become an expert operator in easy cases. They were supported by the Medical Missionary Society. This society was organized in February. Dr. Colledge, principal British surgeon at

Canton, was its president, and afterwards visited the United States, to promote its objects. A house, sufficient for 150 patients, was purchased for it at Macao. The society hoped, by promoting a correct practice of medicine and surgery in China, to save many lives and much suffering; to overcome the suspicion and contempt with which the Chinese regard all foreigners; to secure favorable opportunities for imparting religious truth, and to aid in procuring free access for missionaries to the Chinese empire.

Mr. Abeel sailed from New York on the 17th of October, on his return to China.

The climate of Siam proved unfavorable to the health of Mrs. Johnson, and Mr. Johnson left Bangkok for Singapore in January. Mission to Siam. By the advice of physicians, they continued their voyage in June, and arrived at Philadelphia in December, where she lived only till the 8th of January, 1839.

The one press and half a font of type at Bangkok, were kept busily employed, and 21,700 copies of eight different works were printed during the year. Many thousands were distributed. To avoid unprofitable distribution, care was taken to give only to such as could read, and when one applied for a second, he was required to give an account of the first. It was found that a large majority of the men and many of the women could read; and their accounts of the contents of the books given them, showed that they were intelligible, and had been attentively perused. In September, Dr. Bradley took possession of a large brick house, which the Prah Klang had offered to rent him, fronting the great market, "the Broadway of Bangkok." Here books and tracts were distributed more advantageously than before; and towards the close of the year, the serious and intelligent inquiries of 15 or 20 Siamese led Dr. Bradley to hope that the Holy Spirit was indeed leading them to the truth. The dispensary, the school and labors among the Chinese were continued; but the most interesting and hopeful labors were among the adult Siamese. The king, the high priest, and many of the nobles, were increasingly favorable and attentive to the mission.—Dr. Bradley was ordained to the ministry in November.—Mr. Robbins and Dr. Tracy arrived from Singapore and joined the mission in April.

Singapore was found, for various reasons, a less favorable site for extensive influence than had been expected; especially since the government of Netherlands India had resolved to exclude all missionaries not from Holland, from the greater part of the countries on which the mission was expected to act. Still, it was a place where much valuable labor could be performed. The seminary, under Mr. Travelli, commenced the year with 15 scholars, and ended with 22. Their progress was quite equal to what had been expected. Their moral improvement was manifest; and the annual report of the mission implies, though it carefully avoids expressing, some degree of hope that some of them had been born again. One Chinese was baptized in Singapore Mission.

April; and in June, Mr. Johnson baptized the man who had been his Chinese teacher in Siam. The number of Chinese communicants at Singapore was now six. Leang Afa was laboring with the Messrs. Stronachs, under the London Missionary Society, and to them the distribution of tracts was almost wholly relinquished. The amount of printing was greatly reduced. Several Malay school books, however, were prepared and printed, and the fonts of type in Malay and Siamese were improved.

The Rev. Dyer Ball and Rev. George W. Wood, with their wives, embarked at New York in May, and joined this mission in September.

Netherlands India.

The Rev. Messrs. Frederick B. Thompson and William J. Pohlman, with their wives, sailed from New York in May, to join the mission to Netherlands India, and arrived at Singapore, in September. Mr. Doty, who was there, and Mr. Pohlman, proceeded to Sambas, on the western coast of Borneo, to make arrangements for commencing a permanent residence. They returned early in September, having spent four weeks of their absence in visiting various settlements of Malays, Chinese, Dyaks and Bugis. About the close of the year, the members of the mission were assembling at Singapore, preparatory to their removal to Borneo.—During the summer and autumn, Mr. and Mrs. Ennis spent some time in Bali and other Islands to the east of Java, of which little was previously known.

Greece.

There were some changes in the missions in Greece. The population of Argos was declining, and its influence diminishing. The station was therefore abandoned. Mr. Benjamin joined Dr. King at Athens in May, and Mr. Riggs removed to Smyrna in October.

At a depot opened by Dr. King at Athens, 32,410 volumes were distributed during the year. Of these, 6,275 were of parts of the Bible. Books were sold, to the amount of \$435.68. Besides these, the Magazine of Useful Knowledge, published in Modern Greek at Smyrna, circulated in various parts of the kingdom, and about \$150 were received for it at Athens. Several priests attended Dr. King's Greek preaching on the Sabbath. He taught a small class in Hebrew; and the study of that language was introduced into the theological department of the university.

At Ariopolis, the Hellenic school, furnished with excellent Greek teachers, was giving a good education to a few students. A good house was erected for a Lancasterian school; but no qualified teacher could yet be found, who was not in the service of the government. In February, the king and queen visited the place. At the king's request, the missionaries were introduced to him. He afterwards visited the school, and expressed his approbation of the mission. The descendants of the ancient Spartans were highly gratified, and boasted that Otho was the only monarch whom they had ever permitted to tread their soil.

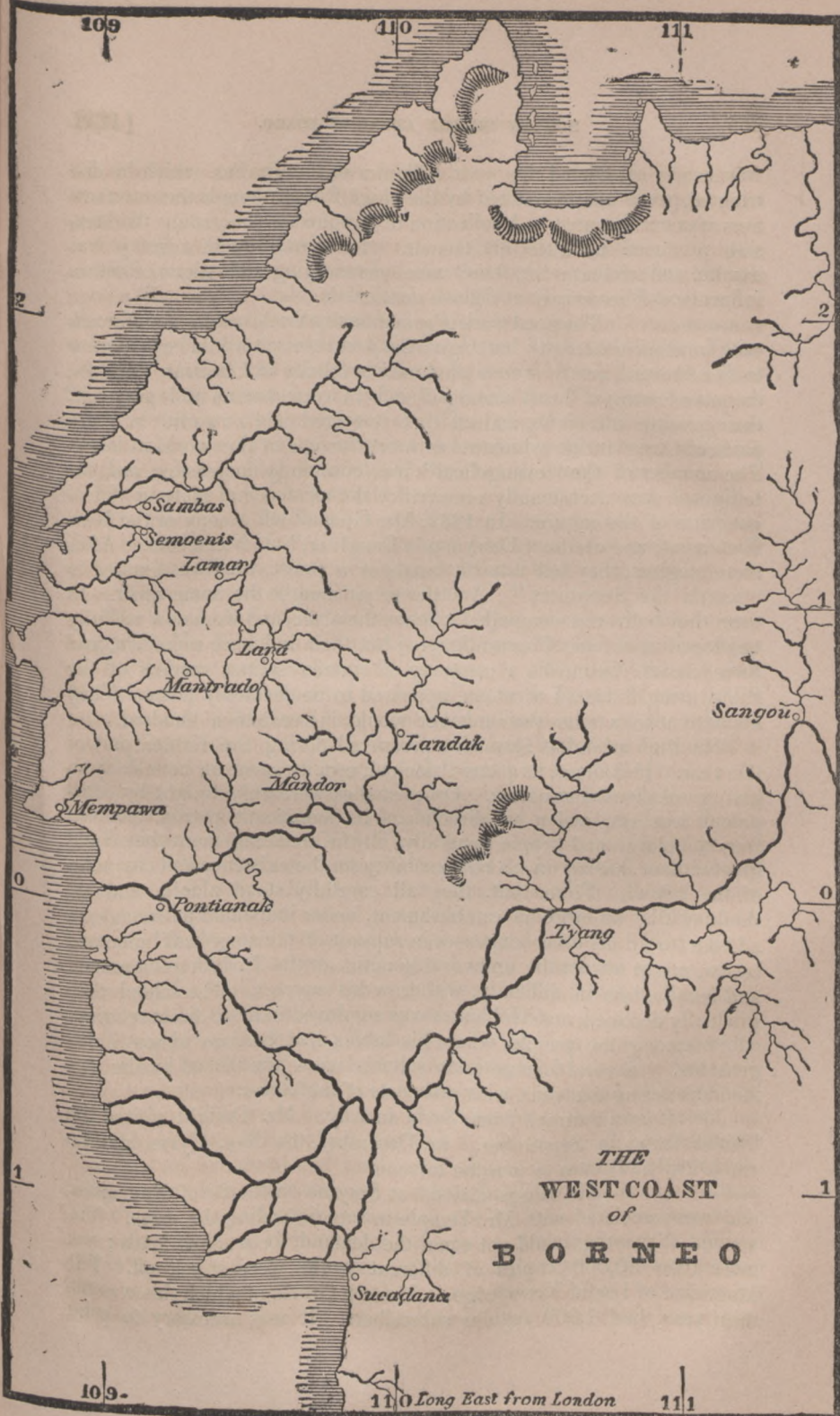
Constantinople.

The most important of Mr. Schauffler's labors among the Jews at Constantinople, was the Hebrew Spanish Bible, which

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was nearly completed this year. Copies of the Psalms, which he distributed, were anathematized by the chief Rabbi, though their correctness was not disputed. A collection of prophecies concerning the Messiah produced no little excitement. In short, Jewish bigotry was awake, and violent; but there were encouraging indications of future influence.—The revival at Odessa continued.

The Armenians.

The good work of grace among the Armenians continued, with increasing interest; but to give the particulars, it would be necessary to describe the lovely scenes of domestic felicity in Christian families, the overflowing of heart among friends in conversation and prayer at their private interviews, and all that is sacred and powerful in those parts of Christian life which never meet the eye of the world at large. The number of the “evangelical” was constantly increasing, and intelligence was occasionally received of the existence of piety in different parts of the empire. In 1832, Mr. Goodell left a copy of the New Testament, and of the “Dairyman’s Daughter,” at Nicomedia. After some neglect, they fell into the hands of a priest, who was excited to “search the Scriptures.” Another priest caught the same spirit. In time, they both were compelled to leave the place, and were now usefully employed at or near Constantinople; but their influence remained, and there was at Nicomedia a company of sixteen serious readers of the Bible, most, if not all of whom, appeared to be devotedly pious. They hoped that in a year their number would increase to a hundred.

The high school at Hass Koy prospered during the former part of the year. Hohannes, its pious Principal, usually spent an hour daily in giving religious instruction. Other studies were ably taught by competent teachers, under his direction. Its munificent patron received from the clergy and people generally, all the encouragement they could give without sharing in his responsibility for the existence and character of the school. From that, they all carefully stood aloof; and he, thinking that so large an establishment, under individual patronage, in addition to all his other expenses in support of “evangelical” men and labors, might attract the unfavorable notice of the Turkish government, and involve him in difficulty, withdrew his support. The school then gradually declined, and Hohannes was employed in more direct religious efforts among the people, where his labors had become almost indispensable. Several Lancasterian schools were established by the Armenians during the year, with prospects of usefulness.

Mr. Homes returned from Syria in July. Mr. Dwight visited the United States in September. In December, the Rev. Cyrus Hamlin embarked at Boston to join the mission.

Smyrna.

Mr. Riggs arrived at Smyrna on the 2d of November, and was associated with Mr. Temple in superintending the press. The amount of printing could not equal the demand, for want of funds; yet more than 50,000 copies of different works were struck off. The Magazine of Useful Knowledge, in Modern Greek, of which this was the third year, had 1,000 regular subscribers. It was necessary to print

2,000 copies, and reprint five of the numbers for 1837. A similar work was commenced in Armenian, of which about 1,500 copies were printed.

At and around Broosa, there was evidently a progress Broosa. towards truth and piety, somewhat like that at Constantinople; though upon a far smaller scale, and closely hedged in by ecclesiastical opposition. A pious Swiss merchant had settled there, who did much towards supporting the three schools at Philadar, Demir Tash and Kuplu. These schools contained 220 scholars. An enlightened Greek priest at Demir Tash began to preach regularly on the Sabbath. This was an important innovation; for throughout all those churches, the ordinary service consists merely of ceremonies and forms of prayer in an unknown tongue, and preaching is rarely, if ever, heard, except when money is to be raised, or heretics denounced.

The mission at Trebizond was still more closely managed Trebizond. by the opposition of the clergy; but even here, prejudice was yielding, friendliness was increasing, and there was even some appearance of the presence of the Holy Spirit.

The available force of the mission in Syria, was much Syria and Palestine. reduced. Mr. Bird was still unable to return. Mr. Whiting was obliged, by the protracted sickness of his wife, to visit the United States. Mr. Lanneau alone remained at Jerusalem, with Tannûs Kerem for an assistant. A violent and long continued inflammation of the eyes allowed him to labor but little; and in October, both went to the assistance of the brethren at Beirût. Mr. Smith was at Smyrna at the beginning of the year. His work there being so far advanced that Mr. Hallock could complete it, he left Smyrna in January, met Professor Robinson, of the New York Theological Seminary, in Egypt, passed by way of Mount Sinai through the desert to Jerusalem, and returned to Smyrna in July. By their investigations, many important points, previously doubtful in sacred geography, were settled. They were present at the annual meeting of the mission at Jerusalem. While there, in consultation with others, they agreed upon a uniform system of orthography for Arabic proper names in Roman letters, which will probably be adopted by the learned generally, of all nations.

The punches for making Arabic type having been completed, Arabic type. Mr. Smith went with them to Germany, where the type were cast, under his superintendence, in the celebrated establishment of Tauchnitz, at Leipzig. This work had cost a great amount of time and labor; but the importance of the object justifies it. Hitherto, all printed books have had an unnatural and unpleasant aspect in the eyes of an Arab. They appear like the awkward and bungling work of foreigners, who know but very imperfectly how books should be made. Hence, they are far less acceptable, and command far less respect, than manuscripts. While this is the case, the press never can exert its proper influence among them as a people. If, by these labors, the mission is enabled to furnish printed books acceptable to the Arab taste, it will be scarce less impor-

tant to the numerous millions in Asia and Africa who speak the Arabic language, than was the invention of printing to the nations of Europe. And even if this object is not obtained, the structure of the new type is such as will save much labor, and diminish the liability to error in Arabic printing.

Beirut.

The mission at Beirût, reduced in numbers and straitened for funds, was called upon for an unusual amount of labor. On the first day of the year, Kasim, the Druze who once had been imprisoned for becoming a Christian, was received as a member of the church. His wife was received at the same time, and their children were baptized. Religious instruction was given without reserve in the seminary. The Arabic congregation on the Sabbath increased. A native assistant was employed to travel on the mountains, distribute books and tracts, and converse on religion. An increased number of books were received by the people, in defiance of fierce opposition from priests, bishops and patriarchs; and even some of the native clergy encouraged the work. Several Papal priests, from different parts of the country, and strangers to each other, avowed to the missionaries their evangelical sentiments, their disgust with the abominations of their own church, and their desire to escape from it. One of them said that he knew four others, who were of the same mind. It is remarkable, that they were all afraid of being poisoned by their own clergy for heresy. Several, also, among the Greeks, especially the bishop of 'Akkâr, near Tripoli, appeared evangelical in their views, and cordial in their friendship.

But the most encouraging prospects were among the Druzes. When Kasim and his household were baptized, it was not without apprehension that he might be called to suffer martyrdom. Of this he was forewarned; but he remained firm, and no enemy ever attempted to have him punished as an apostate. It thus came to be understood that Druzes might not only visit the missionaries, and adopt and defend their doctrines, but receive baptism from them, without molestation from government. They resorted more and more to the mission for instruction. They invited Mr. Thomson to visit their villages, and to open schools and places of worship among them. They applied for the admission of their sons into the seminary; and one of the young sheikhs was admitted, his friends paying the expense. Some of them corresponded with Mr. Thomson by letter; and some came to Beirût to reside, while receiving Christian instruction. The papists were anxious to baptize them, and were busy with promises, flattery, and threats of the vengeance of the Emîr Beshîr. The mission had neither men nor money enough to grant their requests for means of instruction and of grace. Still, the Druzes remained decided in their choice, and declared that they would never join the Church of Rome. The conviction was certainly strong and extensive among them, that their old religion must be given up, and that the religion taught by the mission must be its substitute. Political changes, past and expected, probably had great influence in promoting this state of things; but there were evidently some instances,—

and their number was increasing,—of a desire to know and obey the truth.

On the 11th of November, another Druze, his wife, and four Druze children, were baptized. At the same time, one Latin and one Greek Papist and two Greeks were admitted to the church. During the latter part of the year, there were several interesting cases of conversion among nominal Christians. One of them had been in the employment of Mr. Fisk, and was with him when attacked by the Arabs on the plain of Esdraelon.

Both the missionaries and the Committee had thought it Cyprus. best to abandon this station; but the disposition of the people this year afforded such hope of usefulness, that it was now thought better to continue it as a distinct mission. The books of the mission were sought with eagerness, and many were advantageously distributed, especially in the schools and among the clergy. Mr. Pease began to preach in Greek, and was allowed repeatedly to preach in Greek churches. Some of the more enlightened of the clergy themselves commenced preaching steadily; or rather, perhaps, expounding the Scriptures, which was the form of preaching best adapted to the present state both of speakers and hearers.

In the interesting mission to the Nestorians, there was The Nestorians. no very considerable change. By giving their schools numerous and long vacations, and by rigid economy in personal expenses, the brethren avoided the necessity of formally suspending any of their operations. There were 50 students in the seminary, of whom two were bishops, three priests, and four deacons. Twelve were studying English; and four, Hebrew. The Hebrew they found to be of easy acquisition, on account of its similarity to their own language. One of the students was a Muhammedan boy, supported there at the expense of fifty dollars a year by the king's brother, the prince of Aderbaijan, in which province Ooroomiah is situated. Near the close of the year, two boys joined the school from the independent Nestorians among the Koordish mountains. The mission had eight native helpers; of whom three were bishops, two priests, and three deacons. One priest and one deacon were from the mountains. One of the bishops, whose work was to superintend some of the village schools, was the venerable Mar Elias, the oldest bishop in the province. He was much interested in the study of the Scriptures, of which, before the arrival of the mission, they had but one entire copy among them, and that was in several volumes, in the possession of different individuals. Little was known of any part, except the Gospels and Psalms, nearly all of which were included in their church service. As he became acquainted with the Epistles, Mar Elias began to read portions of them to his people on the Sabbath, translating them into the modern language. Some of the people were delighted. Others impatiently complained that he was always annoying them with the precepts of "Paul, Paul, Paul;" but their opposition only excited his zeal.—At length, the brethren saw one person from Tyâry, the principal independent tribe of the Nestorians. He was a youth, and totally blind. He

had heard of Dr. Grant, and set forth alone to find him. Begging, at every village, the assistance of some one to lead him by the hand to the next, he arrived at Ooroomiah in five or six weeks. He returned, seeing. —Papal missionaries still hovered around the Nestorians ; for Rome well understood the importance of that field of labor ; but for the present they had little success.

Mission to Persia.

Mr. Merrick, missionary to the Persians, spent the greater part of the year at Tabriz, where he was married, in March, to an English lady residing there. In September, the Prince of Aderbajan gave him a firman, authorizing him to open a school for any who should choose to attend. The royal family wished to introduce the learning, arts and civilization of Christian countries into Persia ; and for that purpose, the prince was very desirous that the school should commence ; but it would be understood, of course, that Christianity should not be taught in it. Mr. Merrick referred the question to the Prudential Committee, who decided it in the negative. The Board cannot enter upon a course of measures which is not understood by all parties to have the promotion of Christianity for its end. To commence such schools with the hope of working in something of the gospel sily, would be equally short-sighted and dishonest, and would soon end in merited detection, defeat and disgrace. Yet there may doubtless be cases, in which the missionaries ought to assist the people among whom they labor, to establish and conduct schools which are not Christian on their own responsibility, as was done at the Turkish barracks. Of such cases, and of the kind and degree of assistance to be rendered, the missionaries must judge as occasions present themselves.

Cape Palmas.

The mission at Cape Palmas, though reduced in numbers, and embarrassed for want of funds, was not unfruitful. Eight were added to the church, which now had 21 members. Four members of the church were employed as schoolmasters. The press, at the end of this year, had struck off 7,012 copies of ten different works, amounting to 125,592 pages. More than half had been done during the year ; including nearly the whole of Matthew, and a part of John's gospel, in the Grebo language. There were 35 pupils in the seminary, and about 50 in the three free schools. In the autumn, Mr. Wilson wrote that he had obtained important information concerning the African fever, which he now regarded with much less terror than formerly.

Zulu Mission suspended.

The Zulu mission was broken up by war. About the beginning of the year, one of the Zinduna* forbade the people of his village to attend worship with the missionaries. It was thought best for Mr. Venable to see Dingaan on the subject, which he did on the 6th of February, a few hours after Dingaan had committed a most atro-

* The reader of missionary intelligence from this part of Africa should be aware, that in many cases, the inflections of words are at the beginning : thus, *Induna*, a village magistrate ; *Zinduna*, magistrates. The *Bechuana* tribes speak the *Sichuana* language ; and the *Matebele* people inhabit the *Sitebele* country.

cious act of treachery and murder. The Boers had resolved to settle near Natal ; and as Dingaan would then be their neighbor, and they wished to be on good terms with him, Mr. Retief, their leader, of whom the missionaries speak highly, visited him with about 60 of his people. He consented to their settlement, made them a feast, and while they were eating, unarmed, ordered his soldiers to seize them, carry them to a neighboring hill, and put them to death. The order was obeyed, and not one escaped. He immediately sent his army, by forced marches, to attack the encampment of the Boers. They fell upon the camp unexpectedly, and in the night ; but were repulsed with loss. The Boers, who were receiving frequent reinforcements from the Cape Colony, now advanced against Dingaan. The people round about Natal rose against him. It was evident that, for a considerable time, missionary labor would be impossible, and life and property unsafe. All the missionaries of the Board, except Mr. Lindley, left the country, and arrived at Port Elizabeth, within the limits of the colony, on the 30th of March. Mr. Owen, of the Church Missionary Society, left at the same time. Mr. Lindley remained at Natal, to observe and report the course of events. April 23, Dingaan, after defeating more than 1000 of the Natal people, advanced suddenly to that place, and Mr. Lindley took refuge on board a vessel in the harbor, and joined his family in June. The Boers continued to pour into the country, and Dingaan was routed in several battles, with the loss of many of his warriors. About the close of the year, the Boers gained a decided victory, and took Dingaan's capital, which prepared the way for peace, and afforded hope that the mission might be resumed. Meanwhile, Mr. Venable, Mr. Champion and Dr. Wilson, with their families, visited their native land.

The Cherokees still refused to acknowledge the treaty Cherokees removed. of December, 1835, for their removal. Their delegation at Washington, during the winter session of Congress, endeavored to obtain a substitute for it, or a modification of it, which they could acknowledge. The attempt was ineffectual. Meanwhile, preparations for removing them were going on. They had always declared that they would never leave their country under that treaty, unless compelled by force, but if force should be used, they would not resist. During the winter, some thousands of United States' troops, were sent into the Cherokee country. Still, they generally believed that the treaty would not be enforced, and made preparations for cultivating their farms the next summer. In the spring, Gen. Scott was sent to command the troops and remove the Cherokees. On arriving, he issued his proclamation, entreating the Cherokees to yield without resistance, and spare him the painful necessity of shedding blood. The 23d of May was the day fixed by the treaty for their removal. Immediately after that day, the army began its operations in small detachments, making prisoners of one family after another, and gathering them into camps. No one, white or Indian, has ever complained of the manner in which this work was performed. If to be done at all, it probably could not have been done better. Through the good

disposition of the army and the provident arrangements of its commander, less injury was done by accident or mistake, than could reasonably have been expected. By the end of June, nearly the whole nation were gathered into camps, and some thousands commenced their march for the west. The extreme heat of the season prevented any further emigration till September. Meanwhile, Mr. Ross and other principal men had returned from Washington, and arrangements were made for conducting the remainder to their new home, in a manner more satisfactory to themselves. They were to go in successive detachments of about 1,000 each, under leaders selected from among themselves, attended by physicians, with wagons or boats for supplies and for conveying the infirm.

On the 19th of August, which was the Sabbath, the church at Brainerd gathered, for the last time in that place, around the Lord's table, and the sacrament was administered to them by their missionary teachers. Soon after, the whole nation, amounting to about 16,000 people, were on their march, in fourteen companies. One was conducted by Mr. Jones, of the Baptist mission; another by Mr. Bushyhead, a Baptist native preacher; another by Stephen Foreman, native preacher in the service of the Board; another by Mr. Taylor, a member of the Brainerd church. Several missionaries of the Board accompanied them on their way. Their journey of 600 or 700 miles was performed in about four or five months. The best arrangements appear to have been made for their comfort, and they received many acts of kindness from those in whose vicinity they passed; but in such a work, suffering and death were unavoidable. In the ten months which elapsed from May 23, when the work of their removal commenced, to the time when the last company completed its journey, more than 4,000 persons,—that is, more than one fourth of the whole number,—sunk under their sufferings and died. Their sufferings were greatly aggravated by the conduct of lawless Georgians, who rushed ravenously into the country, seized the property of Cherokees as soon as they were arrested, appropriated it to their own use, or sold it for a trifle to each other before the eyes of its owner; thus reducing even the rich to absolute indigence, and depriving families of comforts which they were about to need on their long and melancholy march.

Northern and Western Missions.

Of the other Indian missions east of the Rocky Mountains, there is little to relate. The same course of severe and unremitting labor amidst privations and trials, as in former years, was continued, and with similar results. In the northwestern tribes, there was a small, but evident approach towards civilization. Among the Sioux, an awakening commenced about the end of the year, as the fruit of which, ten persons were soon after added to the church. Among the Abernauquis, the faithful and laborious Osunkerkhine was steadily gaining influence and doing good. A house of worship was erected, and he was installed, by the Champlain Presbytery, as pastor of the church.

Beyond the mountains, there were brighter hopes. In Oregon Mission. March the Rev. Elkanah Walker, Rev. Cushing Eells, and Rev. Asa B. Smith, with their wives, commenced their journey to reinforce the missions in the Oregon territory. Mr. Gray returned at the same time, with his wife. They arrived at Wallawalla on the 29th of August. It was then decided that Mr. Smith should be stationed at Wailatpu, among the Kayuses, with Dr. Whitman, and Mr. Gray with Mr. Spalding, among the Nez Perces; and that Mr. Walker and Mr. Eells should form a new station farther north, among the Ponderays. The new station was visited, but not fully occupied, this season.

A church was formed in August, just before the rein- Church formed. forcement arrived. Its members were, the missionaries, their wives, and a man and his wife from the church at Honolulu, who had come from the Sandwich Islands to labor in the service of the mission. Before the end of September, an Indian man and his wife had become members of the church, and two girls had died giving evidence of piety. A regular school was opened about the close of this month, at the Nez Perces station, in a large school-house, with more than 100 pupils.

Throughout this whole region, the eagerness of the Awakening among the Nez Perces. Indians for religious instruction continued, and as the missionaries became acquainted with the language, it was more abundantly imparted. Making suitable allowances for what is inevitable among unevangelized and uncivilized men, it may be said that every thing was encouraging. The year closed in the midst of a remarkable religious excitement among the Nez Perces. On the Sabbath, while Mr. Spalding was speaking of the love which Stephen, the first martyr, showed for his enemies while they were stoning him, a chief arose, came near the speaker, and continued standing and weeping till the discourse was ended. Then he commenced a most affecting speech, confessing his sins, pleading for mercy, dedicating himself, soul and body, to God, and pleading with his people to give themselves at once to the Saviour. Others followed his example, and the scene was continued till late, and was renewed again in the evening. During the week, a series of afternoon meetings was commenced, which continued eight days, extending into January. These meetings were essentially of the same character. The excitement reached into the next year.

During the autumn, two Roman Catholic priests arrived, intending to commence a mission among the Flatheads.

Events at the Sandwich Islands this year, furnish mat- Sandwich Islands. The great revival. ter for one of the brightest pages of the history of missions. Just at the time when money could not be had, and the means employed by missions must be reduced, and men's hearts were failing them for fear of the consequences, He who commanded his people to preach the gospel to every creature, made the manifestation of his strength perfect through their weakness. Eversince the churches began to recover from the shock given them by the king, when he assumed the government in 1833, they had been steadily gaining strength and in-

fluence. Not only had their numbers increased, but their faith and piety had improved in its character; being founded less on the influence of their temporal superiors, and more upon their own convictions of truth and duty. The practice of thinking, of weighing arguments, of forming opinions and acting according to them, was not only gaining strength in the churches, but spreading among the unconverted. Many, who formerly admitted the truth and claims of Christianity on the testimony of others, now believed it to be true, for reasons which they themselves understood. With this increasing preparation of mind for the profitable hearing of the gospel, there had been an increase of conversions and admissions to the churches; and the work had gone on, gathering strength in its progress, till the events about the close of 1837 announced that the time of its triumph had fully come.

"The Sabbath that closed the last year," Mr. Bingham wrote, "was at Honolulu an interesting day.—Our protracted meeting commenced the next morning, as the first rising sun showed itself in the east. Our large house was well filled. Scores, if not hundreds, have declared that on that day they chose the Lord, and gave themselves to him." In the same letter, dated March 3, he says, "the brethren at Hilo and Wai-mea on Hawaii are counting hundreds of converts. At all the stations on that island, it is believed that the Spirit of God is present and specially operating on the hearts of the people.—For three months past, there has been a waking up at the stations on this island; first here, then at Waialua, then at Ewa, then at Kaneohe." He wrote again, April 26, that about 500 had been selected from among the professed converts on Oahu, for admission to the church, and a part of them admitted. Reports of the same character came from Lahaina and Wailuku on Maui, from Kauai, and from other islands. The annual meeting of the mission was held in June. The general letter, dated on the 20th of that month, states that religion had been revived at every station; that about 5000 had been added to the churches within twelve months; that about 2400 then stood propounded for admission, and that there were many more who exhibited some evidence of piety; that the standard of piety in the churches had been raised, and their purity promoted, and there had been an increase of moral courage and power.

The work continued. From Lahaina, Mr. Baldwin wrote, November 13, that, beyond all reasonable doubt, hundreds had been truly converted, and the Holy Spirit was still at work in the hearts of many of the impenitent. The whole aspect of society was changed. Only 50 had yet been received into the church. The work increased in power during the months of November and December. On Molokai, in November, 228 had been added to the church, as the fruits of this revival, and other additions were expected. In the districts of Hilo and Puna, on Hawaii, Mr Coan baptized and admitted to the church, 450 in October, 786 in November, 357 in December, and 4993 during the year; and more than 500 stood propounded for admission at its close. To



Meeting House at Lahaina.

most of the other churches, fewer had been admitted in proportion to the whole number of apparent converts.

This great impulse given to the mind of the nation, rousing it to activity and directing it towards whatsoever things are pure and lovely and of good report, could not but be attended with visible improvement in things not directly religious. Better houses were built, not only for worship and for schools, but for habitations. More land was cultivated, and with better results. The labors of the spindle and the loom made encouraging progress, especially under the patronage of Kuakini. The practice of other mechanic arts became more common and more perfect. Schools were better taught, better attended, and better supported; and competent teachers, especially graduates from the Seminary at Lahainaluna, were in greater demand. The progress towards complete civilization was manifest in every department of society but one. The government was still despotic. The chiefs were still the sole proprietors of the soil and of its inhabitants, and the people were virtually slaves. No one of them owned the land that he tilled, the fruits that he gathered from it, or any of the products of his own industry. Since the introduction of Christianity, the chiefs had greatly ameliorated the administration of the government. By publishing a few laws, they bound themselves to govern in some respects according to law, and not by caprice. By sanctioning Christian marriage, they had parted with a portion of their control over the persons of those who became husbands and wives. By encouraging the people to aid voluntarily in the support of schools, they allowed them to dispose of a part of their own earnings. But still it was felt, especially by the chiefs, that a great work was still to be done; that the whole frame of government must be remodelled, and in such a way that both rulers and people would know their privileges and their duties, and new incentives would be felt to industry and improvement. They had, two years before, requested the Board to send them an instructor in the science of government; but the Board must teach religion and not politics, and could not send him. On the return of Mr. Richards, in April of this year, the king and chiefs applied to him to become their chaplain, teacher and interpreter, engaging to provide for his support. A principal object of the appointment was, to secure his instructions in the science of government, and his assistance in making those changes in jurisprudence, which the good of the nation required. With the approbation of his brethren, he accepted his appointment. The Prudential Committee sanctioned his decision, and, with unabated confidence in his judgment, zeal and devotedness, and hoping that he may at some future time resume his connection with them, granted him a dismissal from its service.

CHAPTER XXXI.

1839.—Annual Meeting at Troy.—Return of Missionaries.—Mr. Brewer's case.—Mahratta Mission.—Conversion of Haripant and Narayan.—Excitement at Bombay.—China.—The opium war.—Siam.—Inoculation.—Printing for the king.—Station at Anghin.—Borneo.—Mission commenced.—Constantinople.—The Persecution.—Banishment of Hohannes and others.—Effects of the persecution on other stations in Turkey.—Syria.—Abû Yûsuf at Tripoli.—The Druzes.—Cyprus.—Schools increased.—Preaching in Greek.—Nestorians.—Death of Mrs. Grant.—Seriousness.—Priest Dunka. Papal efforts frustrated.—School for Muhammedans.—Dr. Grant and Mr. Homes in Mesopotamia.—Dr. Grant's visit to the Independent Nestorians.—Africa.—Zulu Mission resumed.—Visit to Zanzibar.—Cherokees.—Massacre of Ridge and Boudinot.—Oregon.—Self-supporting mission.—Sandwich Islands.—Revival continued.—Bible translated.—Death of chiefs.—Code of laws established.—Persecution abolished.—French outrage.—Popery and brandy introduced by force of arms.

THE thirtieth annual meeting of the Board was held at Troy, N. Y. on the 11th, 12th and 13th of September. The Rev. B. B. Edwards was chosen Assistant Recording Secretary, in place of Charles Stoddard, Esq. resigned, and the Rev. Silas Aiken was elected a member of the Prudential Committee, in place of Dr. Fay, who had resigned.

The question of funds, of advance or retrenchment, continued to demand solicitous consideration. The receipts, for the financial year, had been about \$244,000; the expenditures, something more than \$227,000, and the remaining debt was over \$19,000; though the allowances to the several missions were still on a scale painfully inadequate to their wants. The amount of unavoidable appropriations for the year to come, without paying the debt or sending out appointed missionaries, would be \$244,983; with those additions, \$284,156; and to restore fully the means of usefulness to the missions, would require \$300,000. After full deliberation, the Board could not say that allowances to the missions should be diminished, or missionaries detained. The Committee was directed to "go forward, and carry out their plans of benevolence."

The subject of the return of missionaries was again brought under consideration, and modified, so as to require the previous consent of the Committee when practicable to obtain their decision, and in other cases, the consent of the mission, subject to the revision of the Committee. In this form it will probably remain; though time has not yet perfected our knowledge of all facts that belong to its history.

A full report concerning the new Missionary House and the arrangements for conducting business in it, was made by the Committee, and approved by the Board. The offices of the Secretaries and Treasurer were removed to that house on the 13th of March.

Mr. Brewer's case.

The case of the Rev. Josiah Brewer was brought up, by a memorial from the Berkshire Association of Congregational ministers. Since his dismissal at his own request in 1828, the Committee had often been blamed for not receiving him again into the service of the Board, but had never received any offer of his services, either from him, or from any person authorized to act in his name. In consequence of this memorial, a committee was appointed to give the case a new hearing, and to report at the next annual meeting.

Mahratta Mission.

The mission to the Mahrattas was reinforced. The Rev. Ebenezer Burgess, Rev. Ozro French and Rev. R. W. Hume, with their wives, and Miss Cynthia Farrar, on her return, sailed from Boston in April, and arrived at Bombay in August. Mr. Hume joined the station at Bombay. Mr. Burgess, Mr. French and Miss Farrar went on to Ahmednuggur.

The mission had eight free schools at Bombay, four at Ahmednuggur, four at Jalna, and one at Malcolm Peth; seventeen in all, with 822 pupils. The girls in the free and boarding schools amounted to nearly two hundred. There were 55 students in the Seminary at Ahmednuggur.

The native mission church at Bombay had fifteen members; that at Ahmednuggur twelve, and that at Malcolm Peth seven.

At Ahmednuggur, Haripant, a young Brahmun, of one of the most respectable families in the place, who had for two years been employed by the mission as an inspector of schools, was baptized on the 13th of April, and Narayan, his elder brother, on the 5th of May. There was a great excitement among the Brahmuns. A great council was called, and a decree was issued, that no Brahmun should have any intercourse with the mission, on penalty of loss of caste. Three schools, containing principally Brahmun children, were broken up, and the teachers and others left the mission. They said that having so much to do with the schools and school books had made Haripant a Christian, and if the children were educated in those schools, they would all be Christians too. They found no fault with the books, except that they so often mentioned Jesus Christ; and said that if the mission would only strike out that name and substitute the name of God, they would make no objection. Of course, that was not done. In a few days, all was quiet, several returned to the employment of the mission, and others offered to engage in its service.

There was an excitement, too, at Bombay. A considerable number of the inhabitants are Parsees, descendants of the ancient Persians, and adherents of the religion of Zoroaster. In May two of their young men were baptized by Dr. Wilson, of the Scottish mission. They are supposed to be the first Parsee converts to Protestant Christianity. Their conversion excited at first surprise, and then indignation. For a time, their lives were thought to be in danger. A prosecution was commenced against Dr. Wilson, but judgment was given in his favor. People were then exhorted to abstain from all intercourse with any of the

missions. The Hindoos and Muhammedans joined in the effort. A leading Brahmun prepared and published a tract against Christianity. A "Society for protecting Hindooism" was formed, and was to employ agents, establish schools, and publish and circulate books. A treatise against the Bible, on the basis of Paine's "Age of Reason," was to be prepared. And finally, a petition to the government was drawn up, and signed by more than 2100 persons, mostly Hindoos and Parsees, urging the passage of laws to prevent the conversion of the natives to Christianity. The Bombay government sent the petition to the Supreme Legislative Council at Calcutta, where, probably, it still remains unanswered.

In Ceylon, 37 native converts were added to the church, Ceylon. from the beginning of the year to the 19th of May; making the whole number received from the beginning, 492. The seminary contained 149 students, besides 16 in the preparatory class. Of the students, 84 were church members. Of its graduates, 38 were employed by this mission, 15 by the mission at Madura, one by the mission at Madras, and 13 by English Missionary Societies; in all, 67 native assistant missionaries. Among the enlargements was the commencement of a school of twenty girls at Varany, sustained, at first, by the private liberality of Mr. Apthorp.

At Madras, the printing and schools went on without Madras. interruption. One native was added to the church in September, and there were four or five candidates at the end of the year.

The Madura mission, at its annual meeting in January, [Madura.] authorized the establishment of 73 native free schools; of which twelve were to be at Terumungalum, seven at Terupuvanum, seven at Sevagunga, fifteen at Dindigul, and thirty-two at Madura. In September, a church was formed at Terupuvanum, and a native convert admitted. There were also several native candidates for admission.

This year, missionary labors in China were almost entirely suspended, by the efforts of the government to break up the illicit traffick in opium. Originally, and for a long time, almost all commerce with China was carried on with gold and silver. Within a few years, opium had, to a great extent, taken the place of the precious metals. The practice of smoking it had become the master vice of Eastern and Southeastern Asia. The appetite, when once formed, is said to be more imperious and unconquerable than that of the drunkard for ardent spirits; and the effect, both on the body and the mind of its victim, more rapidly and awfully destructive. The British East India Company were the principal dealers in this pernicious drug. Its cultivation had been greatly extended in British India, and millions of Hindoos, especially in the Bengal Presidency and Malwa, derived their subsistence from it. The opium was sold at Singapore, at Bangkok, and at every mart along the coast, but principally at Canton, where the proceeds furnished the means of purchasing Chinese goods, and thus

Mission to China.
The Opium War. ✓

prevented the necessity for shipping specie from London or Calcutta. Merchants of other nations, too, instead of sending specie, bought bills of exchange on London, with which they purchased opium of the English at Canton, to be used in trade with the Chinese. The annual value of this destructive trade was estimated at sixteen millions of dollars. This traffick had long been forbidden by the laws of the empire ; but all efforts to suppress it had been defeated. The very officers sent down the river to inspect ships on their arrival, bribed by a share of the profits, brought it up to Canton in the government boats when they returned, and then reported that there was none on board. Ships were sent along the coast, to places where there were no ports of entry for foreign trade, for the purpose of smuggling it into the country ; and Chinese smugglers were supplied with arms and ammunition, for the purpose of defending themselves against the officers of government. In the spring of this year, Lin arrived at Canton, as Imperial Commissioner with absolute power, and with orders to stop the traffick, whatever it might cost. He ascertained that there were more than 20,000 chests of opium, valued at ten or twelve millions of dollars, on board the vessels at and around Canton. He knew that if he merely prevented its landing, it would be sent along the coast and smuggled into the country. He therefore stopped all trade, confined all foreign merchants to their factories, and demanded the surrender of a certain number of chests, supposed to be all on board the shipping. Capt. Elliot, the British superintendent of trade, thought it necessary to comply, to save his life and the lives of his countrymen. He required all Her Majesty's subjects to deliver to him the opium in their possession, and to take his receipts for it, given in the name of the British government. Elliot delivered the opium to Lin, who destroyed it, by the command, it was said, of the Emperor. It is impossible to say how far American merchants were concerned in this traffick. Some of them had always abstained from it on principle, as an immoral business. Others had a small quantity in their possession, when Lin commenced his operations ; but they said that it was English property. However that may have been, it was transferred to the possession of the English, and given up with the rest. Lin then published a decree, that no foreign merchant should be allowed to reside or trade at Canton, except on condition that his life and property should be forfeited, if any foreigner should be detected in introducing opium ; thus making the whole body of foreigners responsible for the offences of each. By order of Capt. Elliot, all British residents and shipping then withdrew from Canton to Macao and other places in the vicinity. Other foreigners, generally, followed their example. The American merchants and shipmasters, however, taking shelter under their ignorance of the Chinese language, agreed to the conditions, "so far as they understood them ;" and Lin, fearing that all trade would be stopped, assented to the qualification. It was doubtless "understood" by both parties, that they should not smuggle opium,

nor be answerable for the smuggling of it by others. In this way, the whole foreign trade of Canton fell into their hands; and thenceforth, Americans were regarded with peculiar favor.

Before these events were known at a distance, measures had been taken to reinforce the mission. Mr. Abeel arrived at Canton in the latter part of February. Dr. William B. Diver, who sailed from New York in May, arrived September 23.

In the former part of the year, the missionaries were engaged in study, the preparation of books and the care of the hospital. The number of patients received at the hospital, from its establishment to March 23 of this year, was 6,450. Its existence was well known and tacitly approved by the government. During the imprisonment of all foreigners in the factories, its regular operations were of course suspended; but even then, the officers in charge applied for medical assistance. Lin made minute inquiries of Alan, who had spent seven years in America, about our country, its people and its institutions; and on being told of the number of hospitals and the mode in which they are supported, expressed his approbation. Mr. Bridgman and Mr. Abeel removed to Macao about the last of May. Dr. Parker remained in Canton, and was often called upon to give information concerning western nations, and England in particular. It was reported in the newspapers, that by order of Lin, he had translated Vattel's Law of Nations into Chinese. In fact, he only furnished translations of certain passages, which Lin's correspondence with Elliot made him desirous to understand. Before the end of September, all missionaries who were not Americans, were compelled to leave Macao; though some of the English missionaries appear to have remained in the vicinity, on board the British fleet, and soon to have returned.

A reinforcement was sent to the mission in Siam. The Mission to Siam. Rev. Messrs. N. S. Benham, J. Caswell, H. S. G. French, A. Hemenway and L. B. Peet, with their wives, Miss Mary E. Pierce and Miss Judith M. Taylor, sailed from Boston, July 6; but were obliged to wait at Singapore for a passage onwards, and none of them reached Bangkok till the next year.

The small-pox had long been one of the most dreadful Inoculation. scourges of Siam, raging annually from November to March. There were few families which had not lost members by it; and of those who survived, multitudes were disfigured and many were blind. The physicians belonging to the mission had attempted to introduce vaccination, but without success; for the virus, procured from America, from England and from Canton proved wholly inefficient. They resolved, therefore, to attempt inoculation for the small-pox. The work was commenced in earnest in December, 1838. The king, hearing of the successful inoculation of some of the children of the missionaries and others, sent a number of his slaves to be inoculated, and several of the royal physicians to learn the art. Dr. Bradley wrote a treatise on the subject for the king, which was presented through the prah klang.

Another was written for the use of the Siamese physicians. The Paw Maw, that is, the Father of Doctors, who is the king's brother, called repeatedly for instruction. January 17, he informed Dr. Bradley that more than a thousand persons had been inoculated by the king's personal physicians, and innumerable others by the physicians of the common people, and in every case it had operated favorably. The work went on till the hot season commenced, when it was found to be less safe, and was postponed till the return of cool weather. The king then bestowed honorary rewards on thirty or more of the royal physicians. By his order, the second prah klang presented to Dr. Bradley three changs* of silver, saying: "His sacred magnificent majesty would present this sum of money to thee, the American doctor, as a testimony of his unfeigned gratitude for thy very benevolent services in teaching the royal physicians the art of inoculation, and thy success in bringing into Siam this great boon, which has already saved many lives." Dr. Bradley replied by letter, informing "his magnificent majesty" that he had received "the sacred royal free gift," and intended to expend it in preparing and publishing medical and surgical treatises for the royal physicians and the people's physicians, "that they may be for the advantage of the people of Siam universally, helping them to increase in prosperity, health and happiness."

Printing for the king.

In April, "his sacred magnificent majesty" had resolved to suppress the opium traffick in his kingdom, as it was rapidly increasing and doing immense mischief. He sent to the mission to borrow their printing apparatus for ten days, to strike off 3000 copies of his proclamation on the subject. But having learned the difficulty of removing it, and being informed that the missionaries would gladly print as many copies as his majesty should desire, he finding the paper, and that they could strike off 2000 copies a day, he sent the manuscript, and ordered 10,000 copies. This was the first public document ever printed in Siam. The manuscript was sent home, and is preserved in the library of the Board.

Station at Anghin.

The mission was desirous to commence a new station, at some distance from the capital, both as a health station, and as a means of extending their influence through the country. As the place for it, Mr. Robinson and Dr. Tracy selected Anghin, a promontory on the eastern side of the gulf; and as there was no law against it, they commenced building a house. The governor of the province of Bang-pasoi inquired into their proceedings, and gave them permission to finish their house, but advised them to obtain the prah klang's consent before moving into it. His consent was cheerfully granted, and they removed their families to Anghin. But after the printing of the proclamation, the prah klang requested them to return to Bangkok, as, in the excitement produced by the suppression of the opium traffick, the king might choose to have them inside the capital. They immediately complied.

* A chang is 80 ticals, or about 48 dollars.

It having become evident that Mrs. Tracy could not endure the climate of Bangkok, Dr. Tracy sailed with her for Singapore in June. They finally arrived at New York in March of the next year. Mr. and Mrs. Robbins also left the mission, and arrived at New York a few days later.

The labors of the Singapore mission proceeded as usual, and afforded little to record. The arrangements for Chinese printing were somewhat improved. In the seminary there were forty pupils; one of whom, a Chinese by birth, appeared to be truly pious. The mission was deeply afflicted by the death of Mrs. Wood, on the 8th of March. Singapore.

Mr. Doty, of the mission to Borneo, arrived at Sambas on the 17th of June, and Mr. Youngblood at Pontianak on the 19th of September. Mr. Nevius left Singapore for Pontianak about the last of November, and arrived not far from the commencement of the next year. Miss Condit, a sister of Mrs. Nevius, doubtless arrived at the same time. Of course, little could be done this year, except to explore the country, and prepare for future operations. Mrs. Ennis found it necessary to return to the United States, and arrived at Salem, November 26. Mr. Thomson and Mr. Pohlman were spending their year at Batavia, as required by the Dutch government; and there Mrs. Thomson died on the 17th of November. Borneo. Mission commenced.

Through the Rev. Robert Baird, the Board had some communication with the government of Holland, with respect to the restrictions on missionary labor in Netherlands India. It was ascertained that those restrictions did not originate with the colonial authorities, but emanated from the government at home; and that they did not arise from any hostility to missions, or to American missionaries, but from causes which would not be suspected by any person not minutely acquainted with the politics of Europe and India. The subject is still under consideration.

Both branches of the mission in Greece made some progress in their work. The chapel at Athens was finished, by the liberality of a few gentlemen in New York, and was opened for worship early in July. An increased amount of printing was done. Among the new works issued, was Baxter's *Saints' Everlasting Rest*, translated by Dr. King into modern Greek. The mission had no press, and formerly had all its printing done at Smyrna. It was now done at Athens, by native Greek printers, on contract. This is doubtless the best arrangement for missionary printing, wherever competent and trustworthy printers can be found; as it relieves the mission from a great burden of secular cares. Greece.

The Lancasterian School at Ariopolis was opened on the 30th of October. The building had been ready for some time; but there were no teachers, except such as had been educated at the public expense, and were bound to serve for a specified time in the government schools. After so much delay, the missionaries at Athens, aided by Mr. Perdica-

ris, the American Consul, procured a teacher from the government. Before the end of the year, the school contained about 170 scholars,—as many as the house could accommodate.—Mrs. Houston being threatened with consumption, her husband accompanied her to Alexandria, and afterwards to Cairo, where she died on the 24th of November. As there was no burying-ground for Protestants in Upper Egypt, her remains were brought to Alexandria for interment. Mr. Houston returned to his station, December 20, having been absent more than six months.

Constantinople.

At Constantinople, the missionary force was unusually small. Mr. Dwight did not return from the United States till September 4. Mr. Schaufler left about the first of May, for Vienna, to superintend the printing of the Hebrew-Spanish Old Testament. He went by way of Odessa, and while there and among the German colonists in that part of the Russian dominions, did much to rekindle and sustain the revival which had been long in progress. May 30, Mr. Homes left, to join Dr. Grant in exploring Mesopotamia. Mr. Hamlin had arrived early in February, but the study of languages demanded nearly all his strength. During a very trying season, therefore, Mr. Goodell was almost alone.

The Persecution.

This year was distinguished by the persecution of the pious Armenians. None but the persecutors themselves can give a full account of all the sordid motives, the base intrigues and unprincipled instruments by which it was accomplished. The principal facts, however, seem to be clearly established, and may now be given to the world.

The unwillingness of wicked men to be reproved before all and disturbed in their own consciences by the holy lives of others, was doubtless, as usual, the fundamental motive. As usual, too, a corrupt priesthood dreaded the progress of a reformation which would deprive them of their sinful gains. Private interests, also, were thought to be in danger. A few persons had enjoyed a monopoly of Armenian printing; but now, the mission was furnishing better books, more elegantly printed, and at a lower price. The patronage of education had been almost wholly in the hands of a few bankers, and they were enabled to place young men, educated at their expense and attached to their interests, in many situations of profit and influence connected with the Turkish government. Now young men from the middle ranks of society, educated under the inspection of the mission, were eagerly sought to fill such places. For the year past, one of them had been in the service of the Capudan Pasha, or Lord High Admiral. But above all, the interests of the great Armenian College, which the bankers, in the name and at the expense of the nation, had established at Scutary, were thought to be in jeopardy. The Armenian youth who were confined there for an education, sometimes ran away; and others were unwilling to go. This was ascribed, in a great degree, to the popularity of Hohannes, whose school, while it existed, had been so attractive. Boghos Physica, too, was thought to be a very dangerous man. His

health had failed, and he had no means of subsistence except a small school, supported in part by the mission. But his reputation for learning remained; his early connection with the missionaries was remembered, and the professors at Scutary were afraid that his influence might injure their college. Members of the Romish church had their usual motives for stirring up persecution against Protestants.

The movement seems to have begun by intrigues among the Armenian bankers. Means were found to deprive such bankers as were friendly to the mission, of all their influence. One, who was a particular friend of Boghos, belonged to a firm of three brothers, who were bankers to the Grand Vizier. About the commencement of the year, they were suddenly and unaccountably removed from office, and their firm closed. This work went on, till the whole power of "the nation" fell into the hands of three men. One of these three was the Sultan's Chief Architect; and one of his most intimate friends and advisers was a papal Armenian, who was at the head of the mint.

Meanwhile, inferior actors were exciting popular prejudice against the "Evangelical" party. The most active was a Jew, who had been baptized some years before, and having resided in missionary families, pretended to know all about their objects and their plans. He industriously propagated the most exciting slanders he could invent. A young infidel Armenian poet, who had obtained a printing press and a professorship at Scutary, was an active fellow-laborer with the Jew. An ignorant and immoral bishop from the interior labored hard against Protestantism, and in support of the forms of his church. Meeting one of the teachers in a Lancasterian school with which the mission had never had any intercourse, and learning that he taught chemistry, the bishop insisted that chemistry was Protestantism, or at least was something that would transform all the scholars into Protestants. A quarrel ensued, which came to blows. The bishop struck the teacher, and then raised such an excitement among the populace against him and the "Evangelicals," as drove him from his school. These are specimens of the preparations made in every rank of society, from the lowest, to the very gate of the Sultan's palace. Probably, the slanders entered the palace itself. It was reported at Scutary, that a book in Turkish, containing an attack upon Muhammedanism, had been sent to the Sultan; that he had called up the papal Armenian, the head of the mint, to give an account of it; and that he had laid it to the charge of the Protestant missionaries, with whom some of the Armenians were associated. The Sultan, it was said, ordered the Grand Vizier to inquire into the affair. The Armenian mission, however, had never printed a book in Turkish.

But one thing now remained to be done by way of preparation. The Armenian Patriarch, it was said, had no energy, and especially, he showed no energy in putting down the "Evangelicals." The Chief Architect and his two coadjutors, therefore, determined to put another in his place. The man of their choice had, many years before, been the

Patriarch's vicar. Two years before, they had offered him the patriarchate; but he refused to accept it, unless the Synod would agree not to oppose his will in any particular. To such terms, the bankers then would not accede; but the three who had now grasped the whole power of "the nation," invited him to come on his own terms. About the middle of February, he arrived in Constantinople, and began to act as a colleague or assistant Patriarch; but, as he had been called to execute with energy the designs of the triumvirate, the whole executive power was virtually put into his hands, and the old Patriarch was degraded into a mere form.

February 19, Hohannes was arrested, and thrown into prison, without trial, and without hearing his accusation. It had, however, been reported, that he was "a great seed-sower," by whose influence half the bishops, priests and people had already been made Protestants. It was said, too, that he was a great sorcerer; that he would cut out a piece of paper, and it would become a piece of gold; and that by fastening his eye upon a man, he would obtain complete mastery over his thoughts, words, and deeds, so that his victim could never break the charm, even when absent from his enchanter. By such reports, a violent excitement had been raised against him. On the same day, Boghos was arrested, and thrown into the same prison. It was reported that these arrests were made by order of the Turkish government, which accused the prisoners as rebels; that they would be banished; that the firmans were prepared beforehand; and that there was at the patriarchate a list of 500 suspected persons, among whom were bishops, priests and bankers.

They were banished to Kaisariyeh, (*Cæsarea* ad Argæum,) in the interior of Asia Minor, about 400 miles from Constantinople. They were sent off, without trial, examination or accusation. At their departure, February 23, the Patriarch, bishops and priests gathered around them, and bestowed their benedictions upon them. The Patriarch took leave of them with tears. They were furnished with money and clothing, partly at the expense of "the nation," and partly by the father of Hohannes. Their Turkish guard carried them to his mother's house at Scutary. She wept at their hard treatment, and said that "the nation" must be very bad, to exile such good men. The guard sent back word, that Boghos was unable to bear the fatigues of the journey; but he received positive orders to go on, and carry him, alive or dead, to Kaisariyeh. They set forward on the evening of the 26th.

Meanwhile, all the pious at Constantinople were filled with anxiety and apprehension. Reports were circulating, that one and another was to be banished, and that the church constables were in pursuit of them. Intercourse with the missionaries was considered dangerous, and was nearly suspended; but the general constancy of the pious, while expecting banishment, confiscation and the bastinado, gave cheering evidence of the genuineness of their faith. One of them exclaimed with triumph, that God had sent missionaries to Kaisariyeh, at the ex-

pense of "the nation." Booksellers were ordered to send to the patriarchate, copies of all the books received from the mission. A patriarchal circular was issued March 3, forbidding the people to use those books, and requiring all who had any in their possession, to deliver them to their bishops or confessors. The circular was read at the patriarchal church by the adjunct Patriarch. He acknowledged that nothing bad had been found in the books already published; but if the work were suffered to go on, something bad might be published hereafter, and a schism would be made, which could never be healed.

The exiles were not without consolation on their way. On their arrival at Nicomedia, the little band of the pious dropped their work, ran to the post house, and had a prayer meeting with them. Boghos sent word to the chief man of the Armenians there, that he must interfere in their behalf, or answer for his neglect at the judgment seat of Christ. The man detained the guard at his own expense, and wrote to Constantinople in their behalf. They were lodged in the church, where their "Evangelical" brethren spent every evening with them in Christian conversation and worship. An answer was received from Constantinople, permitting Boghos to remain at Nicomedia; but his health had rapidly recruited, and they had gone on a day or two before its arrival. Their Turkish guard, as usual in such cases, took advantage of his power to extort money from them; and at Angora, Hohannes was obliged to draw on his father for two thousand piasters. The Armenian bishop of Angora, an old friend of the family, took the bill, and raised the money upon it. On their arrival at Kaisariyeh, many of the Armenians there inquired for what they had been banished; and learning that it was for regarding the Bible as the only authoritative religious guide, avowed themselves of the same opinion.

Meanwhile, the work of persecution went on at Constantinople. Der Kivork, the pious priest at Has Koy, was thrown into prison, March 14. About the same time, the Rev. Mr. Leeves, agent of the British and Foreign Bible Society, was warned by his landlord to quit the bookstore he had hired. His landlord was the Sultan's Chief Architect. March 22, the Armenian Patriarch had leave to resign, and retire to his convent near Nicomedia; and the next day, his assistant was installed as his successor. During the same week, the Greek Synod and Patriarch issued a decree, excommunicating all who should buy, sell or read the books of the "Luthero-Calvinists," and condemning in like manner the writings of Korai, the illustrious restorer of learning among the Greeks, and of the learned Bambas, the friend of Fisk and Parsons. An imperial firman was also published, authorizing and requiring all the Patriarchs to look well to their several communions, and keep them from infidelity and foreign influence. It was now certain that the Porte itself was a party in the persecution.

Der Kivork was kept in prison more than a month. The principal Armenians of Has Koy interceded for his release, but were told to "stay at home and mind their own business." About the 20th of April, he

was banished. Two bishops and a teacher were banished about the same time, all to different places. Some of them were taken from their beds at midnight, and all were sent off without even the form of a trial.

After the arrest of Hohannes, the mission had engaged the services of Mesrob Taliatine, an Armenian deacon, who had been educated in the Bishop's College in Calcutta. He was born somewhere on the frontiers of Russia and Persia, and had Russian protection, which ought to have secured him against the power of the Patriarch. He was told that the Chief Architect and his friends had subscribed the amount of a thousand pounds sterling, to be expended in getting rid of him in some way. He was summoned by the dragoman of the Russian ambassador, to show his passport, though he had done it already. He was afterwards arrested, and confined one night in the Patriarch's prison, where he and others who were imprisoned for righteousness' sake, conversed and prayed and sang hymns till the dawning of the day. He was then released, and by the advice of the mission, retired to Persia. In connection with this case, the missionaries learned that the Porte had made direct complaint, though not to the American ambassador, against them, as being engaged in making proselytes. This led them to make a statement of facts, both in French and English, for the use of ambassadors and others, and to call on several in person to make verbal explanations. In one instance, and that a very important one, access was denied them, for political reasons.

April 28, a bull of the new Armenian Patriarch was read in the churches, anathematizing, in the name of the Father, Son and Holy Ghost, all who should read the books of the missionaries, or have any intercourse with them, or neglect to inform against others. About the first of May, a rich banker, well known as a friend of the missionaries and of Boghos, was seized and imprisoned in a hospital as insane; but was released in about a week, on paying a large sum to build up the college at Scutary, as a means of repairing the mischief he had done during his insanity. The list of suspected persons, it was said, now amounted to 2500; of whom two bishops, five priests and several teachers were forthwith to be arrested. The documents in the possession of the Board mention no more instances of arrest and banishment; but at a later date, they speak of the return of several, whose banishment had not been mentioned. We know not, and probably the missionaries never knew, the whole number of the victims.

About this time, the Sultan sent to all the Patriarchs and the chief Rabbi of the Jews, requiring them to furnish several thousand men each for his army, in his war with Muhammed Aly. This unprecedented and unexpected demand filled them and their followers with consternation. By the middle of the month, the cry was, that there was no bread in the city, that water had failed, and that business was at a stand. The persecuting powers were all in deep distress. An army, however, was raised, and marched to drive the troops of Muhammed Aly from Syria. The armies, estimated at about 80,000 men each, met on the plains of

Nezib, not far from Aleppo, on the 24th of June. That of the Turks was utterly annihilated, and the Sultan had no means left, of resisting the advance of Ibrahim to the capital itself. But the tidings never reached his ears. He died on the first of July ; and a few days after, the Capudan Pasha surrendered the Turkish fleet to Muhammed Aly. On the 11th of July, the young Sultan, Abdül Medjid, was girded with the sacred sword of spiritual and temporal power over the Ottoman Empire ; a ceremony equivalent to coronation. The news of the entire loss of his army and navy arrived in a few days, and the empire seemed on the eve of dissolution ; but the intervention of the great powers of Europe protracted its existence. All parties seem to have been in doubt what course the new Sultan would pursue in respect to persecution. The fear of arrests and banishments remained, but no more of them took place. The apostate Jew, who had been foremost in defaming the missionaries, had professed himself a Muhammedan, to avoid punishment for theft and deception ; and for other crimes, subsequently committed, he was strangled by the Turks and thrown into the Bosphorus on the 27th of July. August 12, a fire broke out in Pera, the northern suburb of Constantinople, and consumed between 3000 and 4000 houses, an immense amount of property, and some lives.

About the middle of August, the Armenian Synod met, to consider the case of the exiles. The debates were violent and protracted, and threatened to end in a schism ; but at last it was resolved that a part of them should be recalled from banishment. Hohannes, however, was thought too dangerous a man to live in the capital, and was not to be recalled.

Confidence began gradually to return, and the "Evangelicals" slowly and cautiously resumed their intercourse with the mission, and grew bolder in their efforts to diffuse the knowledge of the truth. Some returned from banishment and were restored to their former stations. They now uttered their convictions with less reserve than formerly. Boghos wrote a submissive letter to the Patriarch, asking permission to return, which was granted. Hohannes wrote several respectful letters ; but they contained no confession of any error or crime, and his request was denied. The bishop of Kaisariyeh, too, wrote that he had watched Hohannes strictly, and found him "a sinless man."

His friends thought it time to exert themselves for his release, which he had advised them not to do at the time of his banishment. His case was therefore laid before an English gentleman, who was a physician in the Sultan's palace. He laid it before one of the sisters of the late Sultan. The result was, that on the 14th of November, the imperial *request* for Hohannes' release was sent to the Patriarch. The Patriarch resorted to various devices, first to procure the reversal, and then to delay the execution of the order ; and finally, to obtain the credit of recalling Hohannes voluntarily, as, he said, it would be a shame to be compelled to do it by order of the Sultan. He represented Hohannes as a bad man, and a magician. He required unreasonable and absurd pledges for his behavior after his return. He falsely informed the Sul-

tana that the order for his return had been sent. By such means, he avoided obedience till February 20, 1840, when he placed the order in the hands of Hohannes' father. It was addressed by the Turkish minister of foreign affairs to the governor of Kaisariyeh, and had on it the Sultan's mark, and the seals of several high officers of state.

The influence of this persecution was felt in various and distant parts of the empire. When the deposed Patriarch arrived at Nicomedia, he found the Armenians there in a state of high excitement, and ready to commence efforts to put down the "Evangelicals;" but he told them that they knew nothing of the true state of the case, and that if they attempted to do any thing about it, they would be almost sure to do mischief.

Broosa.

Soon after the persecution commenced at Constantinople, a vigorous attack was made on the mission at Broosa. Both the Armenian and Greek bishops preached violently against its schools, and all its operations, and anathemas were pronounced on all who should have any intercourse with the missionaries. Every book prepared by the missionaries was removed from both the Greek and the Armenian schools in Broosa. A Greek priest was sent to Demir Tash and Philadar, to seize the books and cards used there in the schools. All people who had such books in their possession, were ordered to deliver them up. About 500 or 600 books, among which were copies of the New Testament, the Pentateuch and the Psalms, were burnt by order of the Greek bishop in front of his church. The teachers of several schools supported by the Greeks themselves, were ejected from office, because they were too "Evangelical," and a Greek priest at Demir Tash was deposed for the same reason. Mr. Powers' Armenian assistant found it necessary to leave his service. The owners of the houses in which the missionaries lived, were threatened with excommunication and banishment, if they did not eject them. The owner of Mr. Powers' house was excommunicated, and the bishop was making arrangements to empty it, when the case was laid before the American consul, and by him before the governor of the city, who secured to them the possession of the houses they had hired. At one time, an order was obtained from the Porte itself, for the removal of one of the missionaries; but the death of the Sultan occurred soon after, and it was not enforced. From this time, the violence of the opposition gradually subsided. These things convinced some of the more intelligent of the people, that their clergy were enemies of the light, and from interested motives, wished to keep the people in ignorance.

Trebizond.

The influence of the persecution was felt at Trebizond. The Armenian bishop, who had never dared to favor the mission openly, was removed to Zeitin, a barbarous place not far from Kaisariyeh. His successor came, and published the orders of the new Patriarch, forbidding intercourse with the missionaries, and requiring the surrender of all their books. The people were greatly alarmed, and the order was partially obeyed. The Armenian assistant who left Smyrna in the

spring to avoid persecution, was employed by the Armenians themselves to teach a grammar school, in which employment his usefulness and popularity rapidly increased.

A new station was commenced at Erzeroom, in ancient Armenia; an important city of 30,000 inhabitants, on the mountains, near the sources of the Euphrates and the Aras, and on the road from Trebizond to Ooroomiah. The climate is much like that of the colder parts of New England, but less changeable. It has an Armenian population of three or four thousand; and below, in the valley of the Euphrates, are Erzengan, Arabkir, and other towns where Armenians are numerous. Mr. Jackson, from Trebizond, arrived at Erzeroom, to make preliminary arrangements, on the 30th of April. While he was there, a letter was read from the patriarchate, warning the people against the Americans, forbidding them to patronize any schools they might open, or to buy any of their books, and ordering them to burn such books, wherever found. A house having been obtained through the kind assistance of the English consul, he arrived there with his family on the 11th of September. Erzeroom.

The persecution did not affect the mission in Syria and Palestine, as they were under the jurisdiction of Egypt; but the missionary force was much reduced by the absence of its members. At Beirut were only Mr. Thomson and Mr. Hebard, their wives, Miss Tilden and two native helpers. At Jerusalem there was only Mr. Lanneau and one native helper. A disease of the eyes drove Mr. Lanneau from his station for several months; and on returning from Beirut in July, the disease returned and impeded his labors. The press at Beirut was idle nearly all the year, for want of funds and a printer. Yet some progress was made. A large and convenient chapel was obtained at Beirut, in which two Arabic services were held on the Sabbath, between which public worship was attended in English at the American consulate. The seminary and other schools went on as usual; for the scholars were mostly from families which had learned to care little for ecclesiastical thunders. The opposition of the Greek church, too, was dying away. The distribution of books and tracts continued. In this work, the mission had an efficient coadjutor at Tripoli. It was Abû Yûsuf, a blind old man of the Greek church. Though worn down with age and disease, he went about the country with a hired donkey loaded with books and a little boy to lead him, zealous to do, in the short remnant of his life, what he could for the salvation of men. His labors were most abundant in the district of Akkar, northeast of Tripoli, where he was encouraged by the cordial approbation of the Greek bishop Zacharias. He and his son also superintended a school in Tripoli. Syria and Palestine.

During the hot months, when a residence at Beirut is unsafe, Mr. Thomson retired to 'Areiya, a Christian village, and Mr. Hebard to 'Ainab, where two thirds of the people were Druzes, and where no missionary had ever before been. He found the Druzes very accessible, and anxious for instruction. Many of them seemed desirous to The Druzes.

know how they might be saved. During the winter, some of them had continued to resort to Beirût for instruction, notwithstanding the deep snows and threats of vengeance from the Emir Beshir; and during the summer and autumn, the whole nation seemed to be accessible.

The Rev. Charles S. Sherman, with his wife, arrived at Beirût early in September, and at Jerusalem on the 24th of October. On the 15th of October, the Rev. Elias R. Beadle and his wife arrived at Beirût, to reinforce that station.

Cyprus.

The persecution did not extend to Cyprus, though under Turkish jurisdiction; for the Christian inhabitants are not Armenians, but Greeks, and yet not subject to the Greek Patriarch of Constantinople. And moreover, spiritual religion had made no progress among them. The missionaries therefore continued to circulate books and promote education as formerly. In July, the Greeks determined to add four new schools to the six already existing, and to raise 53,000 piasters, or about \$2500, for their support. Of this sum, the archbishop was to pay 6000 piasters, the three bishops 3000 each, the Kykkou monastery, the richest in the island, 6000, and 24,000 were to come from the public treasury. Seven of these schools contained about 280 scholars. Till this year there was no school for girls in Cyprus. In April, Mrs. Ladd commenced teaching seven or eight girls. She suspended her labors during the hot season, but on the 10th of October, opened a regular school, in which at the end of the year, were eighteen scholars. The death of Mr. Pease, by fever, August 28, was a heavy loss. He had excited high hopes of usefulness. He had written a copious grammar of the modern Greek language, and nearly completed the translation of it, and had just finished a treatise on the Sabbath. He had commenced preaching to a few Greeks in his own house. After his death, this exercise was continued by Mr. Ladd, and the congregation slowly increased.

Nestorians.

The mission to the Nestorians commenced the year in affliction. On the third of January, Mrs. Grant was seized with a fever, which ended in death on the 14th. The Nestorian clergy connected with the mission, many of whom had been her pupils, were deeply affected by her sickness and especially by her solemn farewell. During her sickness, public prayers were offered in the church for her recovery. After her death, three of the bishops proposed that she should be buried within the walls of their church, "where none but very holy men were ever interred;" and, said one of them, "we will dig her grave with our own hands. She has done so much for us and our people, that we want to do something for her." A subdued and tender spirit seemed to rest on all who had known her, and serious inquiries were excited concerning that piety which enables its possessor to die in peace. This better state of religious feeling seemed to continue through the year, especially in the Seminary. Priest Dunka, from one of the independent tribes, gave indications of piety. This man having learned the alphabet in his childhood, became a reader without further instruction and without en-

couragement, while tending his father's flocks on the mountains, and was now at Ooroomiah, both as a learner and as a helper. He spent about three months of the summer among his native mountains, preaching the gospel in the villages around his home. It was a region in which little of the gospel had been heard for generations, except the liturgy in an unknown tongue; and the people, he said, "were as eager in listening, as people dying of thirst are for cold water." In September, Robert Glen, son of the Rev. William Glen, of Tabriz, was at Ooroomiah on a visit, and there, as he believed, became reconciled to God. He was born at Astrakhan, where his father labored seventeen years as a missionary. He now ardently desired to spend his life in missionary labors, and soon after began to assist in teaching one of the schools.

The mission had twelve free schools in as many villages, containing 271 male and 22 female pupils; a Sabbath school of 50 scholars at Geog Tapa; 17 girls in the female boarding school, and 55 students in the Seminary, taught by a priest and a deacon, under the supervision of Mr. Stocking. There was a blind girl, ten or twelve years old, at Geog Tapa. The deacon who taught the Sabbath school requested that she might attend. Having heard how the blind are taught to read in America, he made a Syriac alphabet for her use of potter's clay, and she soon learned to distinguish the letters.

The papists continued their efforts to corrupt the Nestorians, and especially the young bishop of Ardishai, who had always stood somewhat aloof from the American mission. They had a church at Ardishai, and a few followers, who so provoked Mar Gabriel by their zeal to proselyte his people, that he went into their church, and stripped it of every crucifix, image, picture and charm that it contained. Still, the papal bishop of Salmas and the Jesuit Bore followed him with flattery, and obtained his consent to establish a school among his people; but he soon repented of his error, and wrote to Bore, warning him not to come into his village. Bore was enraged, and having a firman from the king of Persia, permitting him to establish schools, opened one at Ardishai. But Gabriel and the mission had acted with energy, and a school had been already opened under one of the best teachers from the Seminary. It soon outgrew its accommodations, and another was opened. Both schools contained sixty scholars; while the Jesuits' school first increased to nine scholars, and then dwindled to four or five.

A health station was needed for the hot season, and with the consent of the prince governor, Gavalan, the village of Mar Yohanna, was selected as the place. A Persian khan who farmed the village, interrupted the execution of the work, by beating and abusing the villagers. Mar Yohanna himself was bastinadoed, and one hundred tomans, or \$250, extorted from the family, for the crime of inviting the missionaries there. The Russian consul general at Tabriz, under whose protection the missionaries then were, the English ambassador having left Persia, reported the affair to the prince governor, who promptly sent an officer to see that justice was done. Through Mr. Merrick and his friend Malek Ka-

sem Mirza, the story reached the ears of the king, who with his own hand wrote orders to the prince governor, to have the matter arranged to the satisfaction of the missionaries, and to punish the khan. The prince governor ordered the hundred tomans to be restored.

In view of many such acts of kindness and protection from the Persian government, the missionaries thought they could no longer, with propriety, refuse to do something for the education of Muhammedan youth. A school for them was commenced December 24, with one scholar, which in a few days increased to six.

The Rev. Willard Jones and his wife arrived at Ooroomiah on the 17th of November.

Mission to the Independent Nestorians.

At an early period, the Nestorian Patriarch had urged the mission to extend its operations to the mountain tribes, and had been encouraged to expect that it would be done; but it had never yet been practicable. No traveller except Mr. Shultz, a German, had ever attempted to pass through the intervening country of the Koords; and he was murdered on his way. Nor if the danger had been less, was there any missionary at Ooroomiah who could be spared to make the attempt. It was understood, however, that there was a body of Nestorians on the west of the Koordish mountains, near the Tigris, among whom a mission might be commenced, from which access to the independent tribes might be comparatively safe and easy. It was known that the Nestorian Patriarch at El Koosh, west of the mountains, had long since become a Roman Catholic, that his people generally had followed his example, and that for that reason the patriarchate of Mar Shimon had been established in the mountains; but it was also understood that about the year 1831 or 1832, a large part of them had revolted from Rome, and had revived the old patriarchate of Mar Elias at El Koosh. Indeed, when Mr. Perkins first arrived at Ooroomiah, Mar Elias of El Koosh was in that vicinity, and had induced the Nestorians generally to acknowledge him as their Patriarch. He professed to be overjoyed at the arrival of the mission and delighted with their books, and promised to aid their enterprise. In 1838, the Nestorians of the plain had generally returned to their allegiance to Mar Shimon, though one bishop still adhered to Mar Elias.

It had become certain that Dr. Grant must leave Ooroomiah, as his health could not endure the climate. He was therefore directed to attempt the establishment of a mission among the Nestorians on the west of the mountains. Mr. Homes, of the mission at Constantinople, was directed to assist him in exploring the country, and in other preparatory labors, till an associate should arrive. Information was afterwards received of the death of Mrs. Grant, which might render it necessary to delay the enterprise. Other information led to doubts concerning the existence of the supposed Nestorian community west of the mountains. It became evident, too, that the Turkish empire was about to be involved in a war, which would render travelling on the proposed route extremely dangerous, if not impracticable. Mr. Jones, Dr. Grant's intended as-

sociate, was therefore directed to proceed to Ooroomiah, and new instructions were sent to Dr. Grant and Mr. Homes, authorizing them to defer the attempt. But they had already gone.

Dr. Grant left Ooroomiah on the first of April, to join his associate. On his way to Trebizond, he suffered much and was repeatedly in danger of perishing from the snow, which was from two to four feet deep for more than two hundred miles. On arriving at Constantinople, he found that Mr. Homes could not then be spared from that mission. He therefore, with the concurrence of the brethren, returned by Trebizond to Erzeroom, and crossing the intervening mountains, which was still difficult on account of the snow, arrived at Diarbekir on the Tigris on the 30th of May. On the same day, May 30, Mr. Homes left Constantinople to join him. In fifty-nine hours an Austrian steamer carried him seven hundred miles to Trebizond. June 9, he arrived at Erzeroom. As the shortest road to Diarbekir, through a country inhabited by independent Koords, was always unsafe, and now on account of the war more dangerous than ever, he resolved to follow the valley of the Euphrates to the latitude of Diarbekir, and approach that city from the west. On his way, he visited Erzingan, Eghin, Arabkir, and other populous towns, which are the real home of many of the rich Armenian residents at Constantinople, and must at some future time be an important field for missionary labor. At Arabkir, he found that the Armenian bishop, by orders from Constantinople, had been collecting publications of the mission press at Smyrna, which were circulating among his people. He acknowledged that they contained nothing objectionable; but he had been ordered to collect and burn them, and must obey. June 24, as has been already stated, the great battle of Nezib was fought, and the Turkish grand army dispersed. Its miserable fragments retreated in confusion towards their homes, plundering villages and travellers and robbing each other on their way. June 28, just at night, Mr. Homes met a company of fifty armed Koords and several armed women, who were returning from that field of slaughter; and having been saved from violence and cautioned against travelling in the night by the commander, arrived at Argunni, twelve hours from Diarbekir. He despatched a messenger with a letter to Dr. Grant. Having been detained several days by want of an escort, and robbed, by the connivance, as all supposed, of the governor, he arrived at Diarbekir on the third of July. Just without the walls, he met his messenger, who had been robbed of every thing but the letter.

Joining a company of forty horsemen, Dr. Grant and Mr. Homes arrived at Mardin on the 10th of July, after a ride of eighteen hours. Here they were confined, by the dangers which beset every road for want of an established government, about two months. The ruin of the Sultan's army was ascribed to the introduction of the European dress and tactics; and this inflamed the Mussulman hatred against Christians. The native Christians, too, thinking the Turkish power effectually broken, grew insolent and overbearing. The attempts of the mis-

sionaries to collect information were taken as evidence that they were spies. Within a week of their arrival, they were threatened with death by the populace, and the governor offered them a guard, which they declined. The turbulence of the people increased, and robberies and murders grew more numerous, till September 4, when Mr. Homes went out to inquire concerning caravans, with which they might leave the city. During his walk, he saw conclusive evidence of an approaching insurrection, and of a determination to kill the strangers. That evening, the brethren heard that a caravan from Mosul had encamped at a neighboring village, on its way to Aleppo. The next morning, they rode out to find the caravan; but it had gone, and the villagers told them they could not overtake it. They rode back to the city; but the gates were shut, the walls guarded by armed men, and violence and butchery raged within. The Koords of the city had risen, had attacked the palace and massacred several of the principal men, and among the rest, the late governor. The Mussulmans on the walls, who gave them the information, told them they must go on their way and disappear, or they would meet with the same fate. They rode to the Convent of the Patriarch of the Jacobite Syrians, two hours east of the city, and were hospitably received within its high and massive walls and iron gates. Their servant was then sent after their money and baggage. Near the city he was recognized, and pursued till he disappeared in the crooked streets. When he arrived at the house where they had lodged, its inmates became frantic with alarm; for armed men with drawn swords had been seeking the foreigners all day, to put them to death, and his appearance might attract them to the house. Taking a part of the money and clothing, disguising himself and spurring his horse, he returned safely to the convent. A hundred Koords rushed out at the eastern gate, to attack them in the convent; but various objects diverted them from the attempt. At three different times that night, armed men searched the house where they had lodged, demanding, "Where are the men who have written down our mosques;"—and thrusting their swords into every hiding place that might conceal them.

They remained six days at the convent, during which it was neither safe to leave, for fear of being murdered on the way, nor to remain, for fear of exciting a war between the Koords and the Syrians. It had become certain that the proposed mission could not be commenced. Mar Elias of El Koosh, finding the Nestorians not disposed to own him as their Patriarch, had resumed his connection with Rome, and his flock had followed him; so that there were now no Nestorians west of the mountains, among whom a mission could be established. The intended explorations had been made, so far as the state of the country permitted. Nothing remained, therefore, but for the brethren to return to their respective stations, as best they could. They determined to leave the convent, by the first practicable opportunity. They returned, separately and secretly, to Mardin. Mr. Homes, disguised as a Koordish trooper, remained in the suburbs, till he found an opportunity to join a company

of soldiers on the way to Diarbekir. Thence, after a series of interesting adventures, some of which were not unattended with danger, he arrived, by way of Sivas and Tocat, at Samsoon, just as the steamer from Trebizond touched at the port; and going on board, arrived at Constantinople on the 21st of October.



Koordish Warrior.

The Prudential Committee were aware that Dr. Grant had long been anxious to visit the Independent Nestorians, and they hoped that he would find his way into their country before completing this journey; though, on account of the dangers which, according to all accounts, must be encountered on the way, they had not directed him to make the attempt. He resolved not to be deterred by the dangers of the way, without first taking a nearer view of them. Dressing in oriental robes and turban, he returned to Mardin, where he remained two days; and meanwhile the place was put under the vigorous government of the pasha of Mosul. He left Mardin on the 15th of September; and after a journey of about 200 miles, 70 of which was through an uninhabited desert, and having once been waylaid by Koordish robbers, who, however, on seeing the party, thought best to refrain from attacking them, arrived on the 20th at Mosul. He found that all the Koordish tribes between Mosul and the Nestorian frontier had been subjected to Turkish rule. So far, the pasha would be responsible for his safety; but no farther. "Those mountain infidels," said the pasha, "acknowledge neither pashas nor kings; but from time immemorial, every man has been his own king." Furnished with a guard to protect him against

the Koords, he left Mosul on the 7th of October, and crossing the Tigris passed over the ruins of ancient Nineveh, and soon entered the country of the Yezidees, the reputed worshippers of the devil. They received him the more readily as a guest, on learning that he was a Christian; for their religion seems to have been derived, in part, from Christianity, perhaps through the Manichaeans. Some of them have since expressed a desire to have missionaries sent among them. October 8, he passed the plain on which the Persian army under Darius was finally overthrown by Alexander the Great.* At Akra, his Turkish guard delivered him over to the Koordish chief, and took a receipt for him, as if he had been a bale of goods. The chief, thus made responsible for his safety, gave him a Koordish guard, to attend him to the frontier. As he advanced among the mountains, he found Nestorians in increasing numbers, some of them living interspersed among the Koords, and others temporarily there. The latter fiercely demanded "Who are you? Whence come you? What do you want?" The Koordish guard was filled with terror, and begged permission to return. Dr. Grant dismissed him at Duree, and took a guide furnished by the Nestorian bishop of that place. On the 18th, he crossed the frontier range of hills, and reached Lezan, the first village of the Tiyary, the most numerous and warlike of the tribes. He had never seen but one of this tribe, the blind young man who, having heard of the American physician, had travelled on foot to Ooroomiah, and returned seeing. He had but just entered the village, when this young man, having heard of his approach, met him with a present of honey, and introduced him to his countrymen. He travelled on from village to village, till on the 26th he arrived at the Patriarch's residence. Everywhere he was well received and kindly aided in his progress, some parts of which were so precipitous that the mules of the country could not pass, and for three days he was obliged to travel on foot, wearing sandals of hair cord, made for such service. Everywhere his medical services were highly prized. The Patriarch, when Dr. Grant approached his residence, sent an escort with a horse to meet him, and watched his approach from his chamber window with a spy-glass. On his arrival, the Patriarch received him cordially. He said he had been looking for a visit from some member of the mission for a long time, and had begun to fear they would never arrive. "And now," he added, "you are doubly welcome. My heart is rejoiced that I see your face. You will make my house your own, and regard me as your elder brother. It is a happy day for us both. May your journey be blessed."

Dr. Grant remained with the Patriarch about five weeks, during which time the whole subject of missions among his people was fully discussed; and especially the raising up of a learned and pious Nestorian clergy, who should not only promote piety at home, but revive the

* At the battle of Arbela; so called from Arbela, now Arbil, to which Darius retreated across the Zab.

distant missions which were once the glory of their church. As it was too late in the season to commence an examination of the whole country, the Patriarch insisted that Dr. Grant should visit him again the next spring, when he or his brother would accompany him to every considerable village, and order the establishment of schools in such as he should select. He was the more earnest in his request, because the Roman Catholics were making zealous efforts to proselyte his people, and with occasional instances of success. Alluding to this, one of his brothers told Dr. Grant, "You have come late."

About the last of November, Dr. Grant left the Patriarch's residence for Ooroomiah. His road lay through the country of the Hakary Koords, and obliged him to visit their celebrated chief, Nooroolah Bey, by whose orders the German traveller Shultz had been murdered. He found the chief in his castle at Bashkalleh, confined to his bed by a cold which had brought on inflammation and fever. Dr. Grant soon restored him to health, and received an urgent request to remain with him, or if he must go, to return soon and take up his residence in the country. He left Bashkalleh with a small caravan for Salmas, and thence, by a safe and well-known road, reached Ooroomiah on the 7th of December.

Mr. Merrick continued at Tabriz, engaged in his usual labors, but without any marked result.

Mission to the
Persians.

The mission in West Africa was strengthened by the arrival, October 4, of Dr. Alexander E. Wilson and his wife, formerly of the Zulu mission. Two natives were added to the church on the 6th of October. The seminary contained thirty males and twenty females, who were taught in separate departments. There were two day schools, one at Rocktown and one at Sarekeh. The latter was taught by a pious native and his wife, both educated in the mission seminary.

Cape Palmas.

The mission to the maritime Zulus was resumed. Dingaan having been defeated with immense slaughter, and an English force having arrived at Port Natal, with a request that the parties would make peace, conferences commenced on the 22d of March, which soon resulted in a treaty. The way being thus opened, Dr. Adams and his wife and Mrs. Lindley returned. They arrived at Port Natal June 12. In the autumn, Mr. Lindley removed his family to Port Natal. During the war, the buildings of the mission at Umlazi had been left undisturbed. Meanwhile, a revolution was going on among the Zulus. Umpandi, a brother of Dingaan, a man of pacific disposition and desirous of the friendship of the whites, fearing the jealous cruelty of his brother, withdrew with some followers across the Tugela, to place himself under the protection of the Boers. One induna after another joined him with his people, till he had half the nation on his side. He was then formally proclaimed king, after which his followers continued to increase. Dingaan sent an expedition to take away his cattle, but it was unsuccessful. Umpandi applied to Dr. Adams to establish a mission among his people. At the earnest request of the Boers, Mr.

Zulu Mission.

Lindley commenced a school among them about the close of the year.

Eastern Africa.

The dominions of the Sultan of Muscat consist of nearly all the sea coast of Asia and Africa, from the Persian Gulf to the latitude of Madagascar. He has a considerable navy, is extensively engaged in commerce, and has established something like a regular government in his dominions. His capital is at Muscat; but he resides, for a considerable part of every year, at Zanzibar, on the eastern coast of Africa. A correspondence with Richard P. Waters, Esq., American consul at Zanzibar, encouraged the hope that Africa might be successfully entered from this quarter. Messrs. Burgess, French and Hume were therefore directed to make further inquiries, as they would touch at Zanzibar on their voyage to Bombay. Their reports, and further intercourse with Mr. Waters, led to the conclusion, that a competent missionary ought to be stationed at Zanzibar without unnecessary delay.

Cherokees.

Of the missions to the Indians on this continent, that to the Cherokees first demands attention. Both divisions of the nation, the eastern and the western, were now settled in the same territory. But how should they be governed? Each division had its own constitution, laws, and officers of government. Which should rule? Those who had been established in the country for years, or the far more numerous body, who had just come from the east? It was long before such questions were settled, and one uniform system of government organized for the whole. Meanwhile, another cause threatened the nation with wide spread and permanent disaster. The treaty of 1835 had been made in violation of a law, forbidding any chief, on penalty of death, to treat for the cession of lands. Some of the enemies of that treaty determined to enforce that law, and on the 22d of June, deliberately put to death Major Ridge, his son John Ridge, and Elias Boudinot, who had been principal agents in the negotiation. This deed of violence stimulated party animosity to the utmost. The United States government felt bound to avenge the murder, and troops patrolled the country to find the murderers; but without success. Such agitations, added to all the hinderances growing out of a new settlement, rendered much progress in the missionary work impossible. Yet the school at Dwight went on prosperously, till one of its buildings was consumed by fire in December; the printing at Park Hill was continued, and some progress was made in organizing new missions, out of the materials that had been removed from the east of the Mississippi.

Choctaws.

In the Choctaw mission there were few changes. The schools continued much as last year. A protracted meeting was held in August at the Good Water station, in the western part of the country, and was the means of some awakening. In that district eight were added to the church.

Pawnees.

There was an important change in the prospects of the Pawnee mission. The Pawnees had been urging the United States

government to furnish them with the farmers, teams and agricultural implements promised in the treaty of 1834. In September, Major Hamilton, the new agent, informed them that their request would be granted, and that an appropriation had been made for that purpose. At his request the missionaries assisted the chiefs in selecting a place for a settlement. The place chosen was on the north side of the Loup branch of the Platte river, about 100 miles from Bellevue. Major Hamilton requested the missionaries to act as teachers of the Pawnees under the patronage of the United States, and through them requested the Prudential Committee to obtain the four farmers stipulated for in the treaty.

The mission to the Sioux continued its hard labor, with Sioux. moderate success. In February, ten women were added to the church at Lac qui Parle, and their eighteen children were baptized. Two others, a man and a woman, were admitted near the close of the year. The schools were more flourishing than at any former time. As the cold weather came on, Mr. Huggins made a loom, and a few of the women spun and wove a few yards of cloth. None of them had ever seen a loom before, and they were exceedingly pleased to learn that it was possible for them to make cloth. This achievement was the more important, because it was a victory over their religion, which forbids them to work as civilized people do.

Among the Ojibwas, the station at Fon du Lac was Ojibwas. given up, as the Indians, on account of the scarcity of game and the transfer of trade to other places, had deserted the place. At La Pointe the school rather increased. At Pokeguma, attempts at civilized life were manifestly advancing.

This year the dissensions which, for some years, had Stockbridge. wrought evil among the Stockbridge Indians, were ended. In July, they sold half their land, including none of their improvements, to the United States; and with the proceeds, bought the interest of the disaffected party in the remainder. The disaffected, amounting to seventy or eighty, left in October for a new home among the Delawares, near Fort Leavenworth. In the operations of the mission, nothing occurred of special interest.

The only event of much importance among the New New York. York Indians was, the admission of sixteen members to the Tuscarora church, on the last Sabbath in March.

The good work went on steadily, though slowly, Abernaquis. among the Abernaquis. Nine members were added to the church this year, making the whole number twenty-six,—all converts from popery.

The Oregon mission commenced the year, as it closed the Oregon Mission. preceding, in the midst of high religious excitement, which continued till spring. The interest of novelty then seemed gradually to wear away, the nature of the service of God, in which so many hundreds had promised to engage, became better understood, and there was less inclination to engage in it. At Clear Water station, among the Nez Perces, which had

been the principal scene of the excitement, two Indians and one white man were admitted to the church in November. Still, notwithstanding the diminution of excitement, and the influence of the Romish priests, who professed to be the only "men of God" in the country, and industriously denounced the missionaries, the Indians continued to appear friendly and attentive to religious instruction, and showed an increasing inclination to engage in agricultural pursuits.

In March, Mr. Eells and Mr. Walker removed to their new station among the Flatheads, called Tshimakain.* In May, Mr. Smith left Clear Water, and commenced a new station at Kamiah, about sixty miles up the river, among about 275 Nez Perces.

The Press from
Honolulu.

Mr. Hall, one of the printers at the Sandwich Islands, was compelled to take a voyage on account of the sickness of his wife. It was thought best that he should visit the Oregon mission. He took with him a small press, type, furniture and paper, all worth about \$450, a donation to the Oregon mission from the First Church at Honolulu. He arrived at Wallawalla about the first of May, proceeded to Clear Water, and there executed the first printing done on the west of the Rocky Mountains. It was a small elementary school book in the Nez Perces language. The publication of this book gave new life to the schools.

Self-supporting
Mission.

For several years, some persons had contended that the missions of the Board and of all kindred societies were conducted on a wrong principle; that missionaries among the heathen ought to support themselves by their own labor, and to be free from the control of any board or committee. At length, several students of the Oberlin Institute in Ohio, felt themselves prepared to commence a self-supporting mission in Northern India. They therefore went forth among the churches, soliciting funds to pay their passage to India; for it seems never to have occurred to them, that paying their passage by their own labor as sailors would be the easiest part of their enterprise, and that if unable to support themselves by their own labor on the way, they would be still more unable to do it after their arrival. A considerable part of the donations which they received, was of necessity expended for their subsistence while procuring more. Having learned by further inquiry, that it would be impossible to execute their project in India, they turned their attention to the region of the Columbia river, and left New York, hoping to overtake the last reinforcement of the Oregon mission, and pass the Rocky Mountains with them. On reaching the frontier settlements in Missouri, they found themselves too late, and concluded to remain in that region through the next winter. Meanwhile, some had left the company, and others had joined it. It must have been in the summer of this year, that two of them arrived; Mr.

* Marked on the map as the Pondera station. An incidental remark in a letter from one of the missionaries suggests the conjecture, that the station should be placed farther south, towards the Spokan river.

Griffin, who had received a theological education, and Mr. Munger, a mechanic. Mr. Griffin was accompanied by his wife. Finding no other means of immediate usefulness or support, they engaged as laborers, by the month, one with Mr. Spaulding and the other with Dr. Whitman.

The history of the last year left the Sandwich Islands Sandwich Islands. mission in the midst of a glorious revival. That revival went on. The number added to the churches in twelve months previous to the general meeting in May, was 10,725. The whole number from the commencement of the mission at all the stations except two, was 16,587. In all the churches there were 15,915 members in regular standing. There were 1,014 candidates for admission. The average attendance on public worship at all the stations except five, was 21,450. The number of organized churches was eighteen. The additions to the churches, however, did not correctly represent the number of conversions during the same period; for, on account of the ignorance of the people, and the known instability and deceptiveness of the native character, candidates were almost uniformly kept on probation from six months to two years before their admission.

The revival was not uniformly sustained throughout the Islands. At some stations, it was succeeded by that reaction which is apt to follow high and protracted excitement; and this in some cases, was followed by another reviving. At other stations, it continued with little abatement to the end of the year.

There were other incidents of special interest. The donation of a press by Mr. Bingham's people to the Oregon mission has already been mentioned. It was the gift of about fifty of the female members of the church. His people also contributed about \$300 towards his support. They were building, at the same time, a stone meeting house, 144 feet by 78, towards which the king contributed \$3000, and others about \$2500. In August, the second church in Honolulu dedicated their new meeting house, 125 feet by 60, which cost about \$2000, of which only \$100 remained unpaid.

On the 25th of March, a few days less than nineteen Bible translated. years from the time of his arrival, Mr. Bingham completed the translation of the Bible into the Hawaiian language.

Kinau, the regent, died on the 4th of April, leaving a high reputation for Christian firmness and consistency. Kekauluohi was appointed her successor.* Kaikioewa, the aged and pious governor of Kauai, died about a week after the death of Kinau.

* The office of female regent seems to have commenced with Kaahumanu, who was regent in the full sense of that term, for the king was then a minor. When he assumed the reins of government, the office was modified, so as to amount to little more than a check upon the arbitrary power of the king. It was thenceforth understood, that the king was the actual ruler, but no document signed by him was valid, without the signature of the regent. She also acted in his name in his absence.

New Code of Laws.

Originally, there was no law on these Islands, but the temporary and changing "thought of the chief." Every chief was absolute master of all his people, and the king was absolute master of both people and chiefs. Since the introduction of Christianity, several laws had been promulgated by royal proclamation, forbidding certain gross vices; but the relations of rulers and people remained unaltered. As knowledge and civilization advanced, the impropriety of this state of things began to be extensively felt; for an improvement in the character of a body of serfs produces a change of feeling towards them in the body of their masters, as inevitably as any other cause produces its appropriate effect. Men cannot feel towards the intelligent and virtuous, as they do towards the ignorant and vicious. The necessity of a change in the structure of their government, therefore, had long been felt by the chiefs of the Sandwich Islands. But they had sagacity enough to see that successful legislation requires no small amount of mind and knowledge, and that they needed help. In 1836, they applied to the Board, to send them a teacher of the science of government; but, as teaching jurisprudence was not a legitimate object of the Board, none could be sent. On learning this decision in 1838, they elected Mr. Richards their chaplain, teacher and interpreter, engaging to provide for his support, and he was released from the service of the Board, to accept the appointment. He probably commenced giving the desired instruction. The graduates and students of the Seminary at Lahainaluna discussed the subject with great freedom in the "Kumu Hawaii," or Hawaiian Teacher. Probably, too, some ideas were gained from foreign residents and occasional visitors at the Islands.

At length, the king directed one of the graduates of the Seminary to draw up a code of laws; and when it was prepared, he and several of the chiefs spent several hours a day for five days in discussing it. It was then recommitted to the graduate, with instructions to supply certain deficiencies and correct certain errors. When this was done, a second session was held, longer than the first, and then it was again recommitted, with instructions. After the third reading, the king asked the chiefs if they approved it. They answered, Yes. The king replied, "I also approve;" and then rose and affixed his signature.

The introduction, which is in the nature of a Bill of Rights, reads thus :

"God hath made of one blood all nations of men, to dwell on the face of the earth in unity and blessedness. God has also bestowed certain rights alike on all men, and all chiefs, and all people, of all lands.

"These are some of the rights which he has given alike to every man and every chief, viz. life, limb, liberty, the labor of his hands, and the productions of his mind.

"God has also established governments and rule for the purposes of peace; but in making laws for a nation, it is by no means proper to enact laws for the protection of rulers only, without also providing protection for their subjects; neither is it proper to enact laws to enrich the chiefs only, without regard to the enriching of their subjects also; and hereafter there shall by no means be any law enacted which is inconsistent with what is above expressed; neither

shall any tax be assessed, nor any service or labor required of any man, in any manner at variance with the above sentiments.

"These sentiments are hereby proclaimed for the purpose of protecting all alike, both the people and the chiefs of all these islands, that no chief may be able to oppress any subject, but that the chiefs and people may enjoy the same protection under the same law.

"Protection is hereby secured to the persons of all the people, together with their lands, their building lots, and all their property; and nothing whatever shall be taken from any individual, except by express provision of the laws. Whatever chief shall perseveringly act in violation of this constitution, shall no longer remain a chief of the Sandwich Islands; and the same shall be true of the governors, officers, and all land agents."

The laws regulate the poll tax, the rent of land, the fisheries, the amount of labor which the king and chiefs may require, the descent of property, and the privilege of irrigation. Rent may be paid in any available property, at a fixed price. Labor for the king and chiefs may be commuted by a payment, in no case exceeding nine dollars annually. Parents having four children living with them, are freed from all labor for the chiefs, and those having five, from all taxation. Local legislation by individual chiefs is forbidden. The authors of various improvements are to be rewarded. The new code was to go into operation in six months from the time of its enactment. The officers under it shall receive regular salaries. And finally, the chiefs are to meet annually in April, to enact laws, and transact the business of the kingdom.

These laws bear date, June 7, 1839. This is perhaps the first instance on record, of a king and aristocracy who were absolute hereditary despots, meeting together of their own accord, to set limits to their own power, for the good of their subjects. And this took place where, within twenty years, king, chiefs and people had all been idolatrous, unprincipled, immoral, unlettered savages.

About the same time, a school was established for the children of the chiefs. As they must always be accompanied by long trains of attendants, usually idle, they could not safely be admitted to the Seminary or other schools, even if long established usage would have permitted such association with those of inferior rank. They were therefore growing up more ignorant than the children of the common people. The chiefs therefore requested that Mr. Cooke might establish a family school at Honolulu, all the expense of which, except his personal support, should be defrayed by themselves. They agreed, too, that the young chiefs, while at school, should dispense with their trains of attendants. Mr. Cooke was accordingly appointed by the mission for this service.

The reader will recollect, that after the abolition of Persecution abolished, idolatry in 1819, the partisans of image-worship and "tabus on meat" raised the standard of civil war; that some years after, members of the same party raised a rebellion in Kauai; and that in 1831, the adherents of a similar religion, introduced from France, had engaged in seditious practices and military preparations in Oahu. This experience, and what

they learned from European visitors of the history of popery, convinced the government that such a religion led naturally to sedition and bloodshed. They determined, therefore, to prevent its propagation among their people. The Romish priests were first sent to California. Some of their adherents were then called up, and required to renounce their seditious religion; and on their refusal, were sentenced to imprisonment and hard labor. On learning this fact, Mr. Bingham immediately remonstrated with Kaahumanu, telling her, "You have no law that will apply." She answered, "The law respecting idolatry; for their worship is like that which we have forsaken;" referring to the order for the suppression of idolatry in 1819. Mr. Bingham, however, persevered in his remonstrances; and Mr. Clark, Mr. Chamberlain, Dr. Judd, Mr. Bishop, Mr. Richards, and probably others, urged the discontinuance of the practice. There is no evidence, nor any reason to believe, that any of the missionaries ever gave different advice. Foreign visitors sometimes remonstrated; but with as little effect as the missionaries. As late as September, 1838, Kinau, in reply to a letter from Capt. Elliot, of the British navy, asked him if he would advise the natives to return to their "ancient mode of worship and bloodshed." At last better counsels prevailed; and on the 17th of June, 1839, the king issued orders that no more punishments should be inflicted on account of religion, and that if any were in confinement or at labor on that account, they should be set at liberty. On the 24th, however, two females were arrested and confined in the fort; but Mr. Bingham, being informed of the fact, immediately made it known to the governor, Kekuanaoa, who ordered them to be released, "for their confinement was not by order of the chiefs."

The French Outrage.

One disgraceful event remains to be narrated. On the 9th of July, the French frigate *l'Artemise*, Capt. Laplace, arrived at Honolulu. Cap. Laplace issued his manifesto, declaring that he had come, by command of the king of the French, to put an end to the ill treatment which the French had suffered at the Sandwich Islands. He accused the government of violating treaties; alluding, probably, to the case of M. Maigret, who was not permitted to land there. He asserted "that to persecute the Catholic religion, to tarnish it with the name of idolatry, and to expel, under this absurd pretext, the French from this archipelago, was to offer an insult to France and to its sovereign." With singular ignorance or disregard of truth, he asserted that among civilized nations, "there is not even one which does not permit in its territory the free toleration of all religions; and yet at the Sandwich Islands, the French are not allowed publicly the exercise of theirs." He demanded:

"1. That the Catholic worship be declared free throughout all the dominions subject to the king of the Sandwich Islands; that the members of this religious faith shall enjoy in them all the privileges granted to Protestants.

"2. That a site for a Catholic church be given by the government of Honolulu, a port frequented by the French, and that this church be ministered by priests of their nation.

"3. That all Catholics imprisoned on account of their religion since the last persecutions extended to the French missionaries, be immediately set at liberty.

"4. That the king of the Sandwich Islands deposite in the hands of the captain of l'Artemise the sum of twenty thousand dollars, as a guarantee of his future conduct towards France, which sum the government will restore to him, when it shall consider that the accompanying treaty will be faithfully complied with.

"5. That the treaty, signed by the king of the Sandwich Islands, as well as the sum above mentioned, be conveyed on board the frigate l'Artemise by one of the principal chiefs of the country ; and also that the batteries of Honolulu do salute the French flag with twenty-one guns, which will be returned by the frigate."

In case of refusal, he stated, war would immediately commence. At the same time he addressed notes to the English and American consuls, announcing his intention, if his demands were refused, to commence hostilities on the 12th, at noon, and offering protection on board the frigate to such of their countrymen as should desire it. In his note to the American consul, he added :

"I do not, however, include in this class, the individuals who, although born, it is said, in the United States, make a part of the Protestant clergy of the chief of this archipelago, direct his councils, influence his conduct, and are the true authors of the insults given by him to France. For me, they compose a part of the native population, and must undergo the unhappy consequences of a war which they shall have brought on this country."

The harbor was then declared to be in a state of blockade. A vessel was sent to Lahaina, with despatches for the king, while Haalilio, his secretary, was kept on board the frigate as a hostage for his arrival. At the request of Kekauluohi, on account of the king's absence, the time for commencing hostilities was deferred to Monday, the 15th. On Saturday afternoon, as the king had not arrived, Kekuanaoa went on board the frigate, and delivered to Capt. Laplace the treaty, signed by Kekauluohi and himself in behalf of the king, and the twenty thousand dollars, which some of the foreign residents had lent the government for that purpose, to avoid a bombardment. At the same time, salutes were exchanged between the fort and the frigate. At nine o'clock the next morning, the king arrived, and immediately landed. Soon after, Capt. Laplace landed, and escorted by a company of 150 men, with fixed bayonets and martial music, proceeded to a straw house belonging to the king, where Mr. Walsh said mass. On the 16th, at five o'clock P. M., a commercial treaty was brought to the king, and he was told that he must sign it by breakfast time the next morning, or such a representation would be made to the French government, that a larger force would be sent to take possession of the island. The king objected to some of its provisions ; but he was told that no treaty would be made without them. He requested time to advise with his chiefs ; but Capt. Laplace refused to grant it, and the treaty was signed. Its most important articles are the 4th and 6th. The 4th stipulates that no Frenchman shall be tried for any crime, except by a jury of foreign

residents, nominated by the French consul, and approved by the government. This, considering the circumstances, puts it in the power of the French consul to shield French felons from punishment, as entirely as he pleases. The 6th article provides that French merchandise, and especially wine and brandy, shall not be prohibited, nor required to pay a duty higher than five per cent. *ad valorem*. This effectually repealed the law just enacted for the promotion of temperance, by which distilled spirits were excluded, and a heavy duty imposed on the importation of wine. On the morning of the 20th, the frigate left the Islands.

The greater part of the pretexts for this aggression, set forth by Capt. Laplace, are false. The treaty with Capt. Dupetit Thouars was not intended to include Roman Catholic missionaries, and the exclusion of M. Maigret was no violation of it. French residents at the Sandwich Islands were not forbidden the public exercise of their religion. The American missionaries had not advised the government to adopt any of the measures of which he complained. As to the rest, Russia, where the established religion is that of the Greek Church, denounces Romish image-worship as idolatry, and forbids French missionaries to make proselytes within her borders. If Capt. Laplace really had orders from the French government to speak and act as he did, why was he not sent to St. Petersburg, rather than to Honolulu? To this question, no answer honorable to France can be given. The "insults" and grievances are the same in both cases; but Nicholas I. is a more dangerous foe than Kamehameha III.

The article concerning wine and brandy proved very convenient for M. Dudoit, who was now French consul. By his representations of the case of M. Maigret and M. Bachelot, he had been a principal agent in procuring this outrage; and now, having obtained a treaty according to his mind, he engaged largely in the sale of intoxicating drinks.

Mr. Walsh, the only Romish priest on the Islands, at once exerted himself to increase the number of his followers. He denounced the Hawaiian Bible, told the people that their marriages, solemnized by Protestants, were invalid, and that the missionaries themselves were living in adultery, and on the arrival of the bishop and priests, who were expected soon, would be ashamed and quit the field. He encouraged the use of wine, brandy and tobacco.* It was extensively understood by the natives, that still grosser vices had his approbation. At first, there was quite a rush to his place of worship; but before the end of the year, the attendance very sensibly diminished. At first, six members of the Second Church at Honolulu went over to the Romanists. One of them soon returned. Another wished to return, but she had been baptized as a Papist, and was told that death would be the inevitable consequence of going back to the Protestants. The native Romanists were zealous, and held meetings and endeavored to make

* The mode of using tobacco at the Sandwich Islands is such as to produce a real intoxication, as pernicious as that caused by ardent spirits. Its use is therefore considered a sufficient reason for excommunication.

proselytes in all parts of Oahu. They pretended to work miracles, by praying and performing ceremonies over the sick. Of those who trusted to them, some slowly recovered, and others died. These incantations over the sick were by no means new at the Islands. Many remembered that the priests of their old religion, before 1819, had practised similar rites. By such means, a considerable Romanist party was raised in Oahu, including, among its most zealous members, those who had always been foremost in every outbreak of the old idolatry. Obsolete idolatrous practices were revived by such as were fond of them; and on the death of Liliha, and probably on other occasions, the rites of the old idolatry were mingled with those of Romanism. Yet to the end of the year, the influence of Romanism was almost wholly confined to Oahu; and even there, but few members of the churches were drawn away, and it made fewer proselytes among the people than had been expected. By the proceedings of Capt. Laplace, war, popery, brandy and the robbery of \$20,000 had become closely associated with each other in the minds of many of the natives, and they were little disposed to favor a religion which had been forced upon them at the cannon's mouth, with such accompaniments, and the whole tendency of which was evidently demoralizing.

On the 9th of October, the United States East India squadron arrived at Honolulu, and remained till November 4. The missionaries present applied to Commodore Read to investigate the charges brought against them by Capt. Laplace. He declined for want of time, but informed them that he found no reason to believe that the charges were true. Meanwhile, an account of the outrage, containing a full vindication of the missionaries, drawn up by Mr. Castle, was published by order and at the expense of sixteen officers of the squadron. The declaration of war against the missionaries by Capt. Laplace has been brought officially to the notice of the governments of the United States and of France, but has not yet received the public sanction of the latter.

CHAPTER XXXII.

1840.—Annual meeting at Providence.—Sources of income.—Mr. Brewer's case.—Mahratta mission.—The "Beni Israel."—Madura.—Operations enlarged.—Places of worship.—Ceylon.—Additional class in the seminary.—Reinforcement.—China.—Dr. Parker's return.—Leang Afa and his son.—Siam.—Reinforcement.—Vaccination.—Favor of the government.—Prince Chou Fa's improvements.—Singapore.—Mission reduced.—Borneo.—Preparatory labors.—Greece.—Philorthodox conspiracy.—Education Society.—Constantinople.—Fall of the persecutors.—Recall of the former Patriarch.—Seminary commenced.—Smyrna.—Arabic type.—Mr. Van Lennep.—Broosa.—Turkish preaching resumed.—Conversions.—Syria.—Political relations.—Reinforcement.—Exploring tour.—Rebellion.—Bombardment of Beirut.—The country restored to Turkey.—Butrus el Bistany.—Cyprus.—Prayer in school.—Nestorians.—Preaching and printing.—Dr. Grant's second visit to the mountains.—Messrs. Ainsworth and Rassam.—S. Africa.—Mr. Lindley settles among the Boers.—Death of Dingaan.—West Africa.—Fishtown occupied.—Fetish men immersed.—Indian missions.—Conversions among several tribes.—Sandwich Islands.—Revivals continue.—Reaction.—Popery, intemperance, fanaticism.—Malo's lectures.—U. S. Exploring Expedition.—Suppression of intemperance.—New school law.—Secular improvements.—Population.

THE thirty-first annual meeting of the Board was held at Providence, on the 9th, 10th and 11th days of September. The receipts for the last financial year had been \$241,691.04, being \$2,378.78 less than those of the preceding year. The expenditures had been \$246,601.37. The debt was \$24,083.42. But this result was not obtained without an effort. The year had been a time of great pecuniary pressure, not only among merchants, but in all departments of business, both in the cities and in the agricultural regions. For the first six months of the year,—from August 1839 to January 1840 inclusive,—the receipts were but \$97,000. A similar falling off for the remainder of the year would have left a deficiency of nearly \$100,000. A circular setting forth the exigency of the case, was prepared and sent by mail to the pastors of all Congregational and Presbyterian churches professing to co-operate with the Board. Many were aroused to greater effort, and the deficiency was nearly made up before the close of the year.

This pressure impelled the Prudential Committee to enter upon some investigations, which led to instructive results. It was found that more than one third of the churches which professed to act on the heathen world through the Board, had given nothing the preceding year, and that a yet larger proportion of the members of churches from which aid had been received, had borne no part in the contributions made. Probably, therefore, not more than half of the members of the churches ostensibly connected with the Board, had contributed to its funds; and

there was reason to hope that if all could be reached by suitable appeals, a large addition would be made to the annual income of the Board.

The committee on the case of the Rev. Josiah Brewer Mr. Brewer's case. reported. Mr. Brewer complained of the Prudential Committee, or Secretaries, past or present, that they had compelled him to withdraw from the service of the Board for groundless or insufficient reasons; that they had given him a certificate of dismissal in an unsuitable form, adapted to injure him; and that since his dismissal they had injured him by divers incorrect statements concerning him. As his redress, he demanded an immediate and unconditional restoration to the service of the Board. The committee, after spending several days in hearing and considering the case, decided unanimously, that the first and third specifications were not sustained, and that the second was not *fully* sustained, though Mr. Brewer's certificate of dismissal was not in all respects such as he should have received. They thought, also, that Mr. Brewer had no just ground to demand a restoration to the service of the Board. They therefore reported such a form of dismissal as in their opinion should have been given him. The Board accepted and approved the report of the committee, and directed the Recording Secretary to give him a certificate of dismissal accordingly.

In the concerns of the Mahratta mission, there was no Mahratta Mission. considerable change. The members of the late reinforcement were mostly employed in acquiring the language. The native helpers continued faithful and useful. Dajeeba, at Ahmednuggur, removed, early in the year, to a house at some distance from the mission premises, surrounded by dwellings of the natives, for the sake of freer intercourse with them. The experiment was in some degree successful. At Jalna, the English residents, having built a new house of worship, gave Mr. Munger the use of their old one. At Bombay, there was an increasing attention among the Jews to their own Scriptures, for which they frequently applied to the mission. Sometimes they even purchased the Hebrew New Testament. On a visit to Alibag, in the southern Concan, Mr. Hume had many applications for the Old Testament, or parts of it, in Hebrew, from the "Beni Israel," that is, "Children of Israel," who reject the name of Jews, and are supposed to be descendants of the Ten Tribes. They told him that before missionaries came and distributed the Scriptures among them, they were much like their heathen neighbors; but that now they had put away all heathenish practices.

At Madras, four presses, on an average, were constantly Madras. employed in printing Scriptures and Tracts in the native languages. The Tamul printing amounted to 11,660,700 pages, all at the expense of Bible and Tract Societies and individuals. The profits of the press were greater than the expense of the mission. The congregation and schools slightly increased. One was added to the church. Many more might have been added, by following the prevailing practice of Protestant missionaries from Europe, which is, to baptize all who appear honestly to desire it, and who understand a few of the fundamental truths

of Christianity, though they exhibit no evidence of a change of heart.—Mr. Hunt arrived with his wife, March 19, and took charge of the printing.

Madura.

At all the stations connected with the Madura mission, the number of native helpers was increased from 29 to 37; of free schools, from 81 to 99, and of pupils, from 2833 to 3316. Twelve members were added to the four native churches, which now contained fifteen members, besides native helpers. The free schools were sending out about a thousand lads annually, whose minds and characters had received more or less benefit from Christianity. Additional schools were solicited in many places; but they could not be established, for want of funds. A preaching bungalow, the first erected at Madura, was dedicated April 26. It was fifty feet by thirty, with clay walls and a thatch roof, and cost one hundred dollars; all that the state of the funds would allow. Through the liberality of individuals, a mission chapel was erected at Dindigul.

Ceylon.

The most important change in the Ceylon mission was the establishment of a senior class in the seminary. Its object was, to give to a few a more complete education than had yet been attempted. A few were found, willing to spend time for a more extensive course of study.

During the first half of the year, twelve were added to the churches. The additions during the year appear to have been about 50, and the number of admissions from the commencement, more than 500.

Mission to China.

At Canton, Dr. Parker was able to open his dispensary again early in the year; but the events of the war compelled him soon to close it, and left him at leisure to visit the United States. He arrived at New York, December 10. The other members of the mission spent the time mostly at Macao, in literary labors. Mr. Williams nearly completed the printing of the Chinese Chrestomathy, and made some progress in the study of the Japanese language. One of the Japanese sailors under his care gave evidence of conversion to God.

Leang Afa, who was supported by the London Missionary Society and the British and Foreign Bible Society, returned from Singapore to Canton, believing that the value of the information which he could furnish concerning the English and the opium trade, would ensure his safety. He was suffered to live unmolested at Canton, where he labored faithfully as an evangelist, and baptized several on the profession of their faith. His intelligent and pious son, Atih, was employed by the Commissioner Lin, as his chief interpreter. Mr. Stanton, an English missionary, was seized by the Chinese soldiers, and imprisoned, but released after repeated examinations. About the close of the year, Dr. Lockhart, an English missionary, and Mr. and Mrs. Gutzlaff, were at Chusan, on the east coast of China, which was then in possession of the English; but Chusan was soon given up to the Chinese, and they were compelled to retire.

Mission to Siam.

The mission to Siam was strengthened by the arrival

of Messrs. Hemenway and Caswell, with their wives and Miss Pierce on the first of January, of Mr. Benham and his wife on the third of March, and of Messrs. French and Peet with their wives on the 28th of May. Mr. Benham was drowned in attempting to cross the Meinam, in returning from the monthly concert of prayer on the evening of April 6.

For about ten months, the press was unemployed for want of funds; but it had already struck off the Gospels of Mark, Luke and John, the Acts of the Apostles, the Epistle to the Colossians and the three Epistles of John, in Siamese, besides a considerable number of tracts. Near the close of the year it was again put in motion.

Dr. Bradley at last succeeded in introducing vaccination. The virus received from Dr. J. V. C. Smith, of Boston, took effect, and the work went on successfully through February, March and April, when the rains set in, accompanied with thunder, and it suddenly ceased to be efficacious. From this experiment, and from the fact that the small-pox itself nearly dies away during this season of rain and thunder, Dr. Bradley was led to doubt the possibility of propagating vaccination through the year.

Of the religious influence which the mission was exerting, it is exceedingly difficult to form an estimate. No Siamese had publicly professed himself a Christian, and but one or two gave indications of piety; but hundreds had gained some knowledge of Christian truth and morals, and many wished to know more on the subject, and gladly received Christian books; while thousands had received temporal benefit, especially in respect to their health, and were therefore friendly to the mission. The king and high officers of state evidently regarded them as honest and useful men, from whom no danger was to be apprehended. The king, as yet, demanded no rent for the mission premises, and degraded one of his nobles for reporting that he was displeased with the missionaries. The prah klang still allowed them the quiet use of the Tract House. The Chou Fa Noi, a son of the former king and a probable heir of the throne, continued his friendly intercourse with them. He was already well acquainted with the English language, had a respectable library of English books, and was introducing various improvements. In 1839, he had fitted up a shop for repairing clocks and watches, with a sign in gilded Roman capitals, and an "American Eagle" over the door; and furnished his cook house with chimneys, the first ever built in Siam, and with a cooking stove, and other kitchen furniture, purchased of Dr. Tracy. From a print in an American book, he learned to defend young shade trees by inclosing them with boards, and in various other ways showed his fondness for American improvements. This year, he went on constructing rain-gauges, keeping meteorological tables, and studying the science of navigation. Some time during the summer he came with a special message from the king, requesting Dr. Bradley to procure several American ship builders and ship masters for his service, because, he said, the king thinks the Americans

sober and honest people. Probably, as Dr. Bradley suggests, his conviction that Americans would never wish to get possession of the country, was a principal reason why the king preferred them to the English. The fact that, in the east, there is less of intemperance and its consequent evils among the Americans, is doubtless another reason for the preferment. Still, it was evident that the king and the priesthood thought it utterly impossible for the missionaries to succeed in changing the religion of the country; and it was wholly uncertain what they would do, if they should see indications of such a result.

Singapore.

The Singapore mission was greatly reduced. Mr. and Mrs. Tracy were on the Nielgherry Hills, seeking the recovery of their health. Mrs. Travelli left Singapore for the same reason in October, and returned to the United States. Mr. Wood also returned. Mr. Dickinson was released from his connexion with the Board in October, to engage as a teacher in the Singapore Institution.

Abi, a Chinese boy, was baptized on the 5th of January. On the 12th, Mr. Dickinson, assisted by the Chinese teacher, Le, commenced a Chinese Sabbath service. There were ten girls in the female boarding school. There were forty boys in the seminary at the commencement of the year, and fifty-three at its close.

Borneo.

The labors of the mission in Borneo were almost wholly preparatory. At Pontianak, there was a school of twenty or thirty Chinese children, Mrs. Youngblood was teaching a few Malay girls, and arrangements were made for a Dyak school. In the Sambas residency, Montrado was thought the best place for a station; but the brethren had not obtained permission to occupy it, and it was doubtful where they would finally be located. Two tours were made from Pontianak to the interior, chiefly for the purpose of becoming acquainted with the Dyaks, who seemed to be the aborigines of Borneo, and among whom, it was probable, the principal labors of the mission would be performed. Mr. Thomson and Mr. Pohlman were at Batavia at the end of the year. November 17, the Rev. W. T. Van Doren and wife and Rev. I. P. Stryker sailed from Boston for Batavia, where they were to spend a year, according to the regulations established by the Dutch government, and then join this mission. Mr. Ennis, on his return, arrived at Boston in July, and was dismissed from the service of the Board.

Greece.

The influence of the mission in Greece was, as usual, greatly affected by the changes of political parties. The missionaries, indeed, carefully refrained from intermeddling with politics; but every political party was formed, in part, on a religious basis, and had something to do with the question, whether any religious reform should be permitted. About the commencement of this year, the government discovered the existence of a secret association, called the "Philorthodox Society," one object of which was, to preserve unchanged, all the formality and superstition which had crept into the Greek Church. It had both a civil and a military head, and was believed to be hostile to the existing government, and to be on the eve of effecting a great reli-

gious revolution, by which the possibility of reform was to be effectually excluded. Several of the leaders were arrested, and the Russian Secretary of Legation was recalled, and the Russian ambassador first deprived of his salary and then recalled, on account of their connexion with the conspiracy. The arrested leaders were brought to trial; but the society still had influence enough to procure their acquittal. Its civil head was then banished from the kingdom, and its military head was sent to Egina, for a military trial. The king then changed most of the members of the Synod, and more liberal ideas appeared to gain the ascendant.

There was another society, not secret, and of different politics. It was an "Education Society," formed by the principal literary men in Athens and elsewhere. The U. S. Consul, Mr. Perdicaris, was one of its principal officers. It maintained an excellent boarding and day school for girls, but was mainly engaged in providing a juvenile literature. Mr. Benjamin was elected a corresponding member. This society adopted several publications of the American Tract Society, issued in modern Greek by the mission, and placed its imprint on their title pages.

The mission published five books in modern Greek during the year, and at its close, seven others, among which were Wilberforce's *Practical View*, Alleyne's *Alarm*, and the *Child's Book on the Soul*, were translated and nearly ready for the press.

At Ariopolis, the Lancasterian school prospered, and a Hellenic or High School was commenced. The principal of the High School was a young man who had first studied at Athens, in a school under the care of Mr. King, and afterwards been sent by the government to the University at Leipsic. In giving religious instruction, he made such advantageous use of Barnes' *Notes on Matthew*, that Dr. Gallati was employed to translate that work into modern Greek. The school had about thirty students.

Throughout Turkey, the missions were gradually relieved from the effects of the last year's persecution. Hohannes, who was the last to be recalled, arrived at Constantinople on the 24th of May. The anathemas and other edicts of the various persecuting powers were not revoked, and the Armenians, especially, thought it unsafe to be detected in holding intercourse with the missionaries. But, one after another, the persecutors themselves were brought low. About the commencement of the year a change in the mode of collecting the revenue of the Empire rendered the board of Armenian government bankers useless. They were therefore directed to settle up their accounts and close their offices. This reduced some of them to poverty, and stripped them all of a great part of their power. One of them, in despondency, committed suicide. About the first of March, the Greek Patriarch was deposed, on the complaint of the English ambassador, for some evil influence which he had been exerting in the Ionian Islands. The Armenian Patriarch found himself in trouble with his own people. One of

his bishops and some others went over to the papists, and he was unable to punish them. Some of his constables were beaten and imprisoned by the Turks. He found himself obliged to recommend, as a teacher, one whom he had banished as a heretic. Early in November, he had become so decidedly unpopular, that he was compelled to resign his office, to avoid deposition. Stephen, his predecessor, was elected as his successor, first by a large majority of the Synod, and then by lot. He arrived from Nicomedia on the 13th, and was formally invested with the office and recognized by the Turkish government the same night. This was generally regarded as a triumph of the "Evangelical" party. Some called him the Evangelical Patriarch, and others, the American Patriarch. This impression was so strong as to give rise to the report, which had no foundation in fact, that he had been recalled through the influence of the American ambassador. The missionaries regarded him as a well disposed and candid man, considerably enlightened, and "*perhaps*, truly pious."

Meanwhile, during the greater part of the year, the "Evangelical" Armenians had been slowly recovering their courage, and resuming their intercourse with the mission. Some of them wished to place their sons in one of the mission families for education. It was therefore resolved, in July, that Mr. Hamlin should open a small boarding school for them out of the city. After one or two changes, it was finally opened November 24, at Bebek, a village about seven miles above Constantinople, on the European side of the Bosphorus. It commenced with two scholars from Nicomedia and one from Constantinople. December 3, fifteen applications for admission had been received; but the funds were sufficient for only twelve.

During nearly the whole year, Mr. Dwight had an Armenian exercise on the Sabbath, at which twenty-five different persons attended, but never all at once. Near the close of the year, one of the pious priests from Nicomedia regularly engaged as a city missionary, preaching the gospel to his countrymen from house to house. A young English gentleman, recently converted at Constantinople, paid nine dollars a month towards his support, and fifty dollars a year for the support of a pupil in Mr. Hamlin's school. During the year, books were sold to the amount of \$300. About the first of December, the depository was removed into the heart of the city, and sales rapidly increased. Near the same time, Mr. Dwight took rooms in the city, where he held three meetings a week with Armenian inquirers. In June, Messrs. Dwight and Hamlin visited the Evangelical brethren at Nicomedia. They found them men of an excellent spirit, and spent several days in giving them instruction. They found that the persecution had excited very extensively in the villages in that region, a desire to know what "Protestantism" is. In September, Hohannes made them a visit. The year closed with most cheering prospects.

Mr. Schauffler was still at Vienna, and Mr. Homes visited the United States.

At Smyrna, preaching in the language of the country was omitted, on account of the persecution, till October, when it was resumed with a small congregation. The various branches of book making went on with increased energy. The printing amounted to 7,988,000 pages; nearly three times the amount of any former year. Of the Monthly Magazine in Greek, 2000 copies were published, and of that in Armenian, 1500. The Armeno-Turkish Pentateuch found a ready sale. The new font of Arabic type was completed. Tauchnitz, of Leipsic, who had already the best Arabic type in Europe, ordered a set of matrices from Mr. Hallock, for his own use.

Smyrna.

It was ascertained that a considerable number of Jews had privately professed their belief that Jesus is the Christ.

The Rev. Henry J. Van Lennep, a son of an early friend of Fisk and Parsons, having been educated and married in America, joined this mission April 13. Being a native of Smyrna, and already familiar with several of the languages of the country, he soon commenced a boarding seminary at Sedicui, near Smyrna, for the education of native helpers. His prospects were highly encouraging; but the death of Mrs. Van Lennep, on the 12th of September, compelled him to discontinue the school.

The history of the year at Broosa was much the same as at Constantinople. The effects of the persecution gradually disappeared. As early as August, the demand for books began to revive. Soon after, a few instances of serious inquiry after the way of life indicated the presence of the Holy Spirit. October 18, preaching in Turkish was resumed. The hearers were few at first, but slowly increased. Before the end of the year, there were two or three instances of apparent conversion.—Early in the autumn, the declining health of Mrs. Powers compelled her husband to remove her to Constantinople.

Broosa.

At Trebizond, the alarm caused by the persecution was passing away. The bishop, who had been sent there by the persecuting Patriarch, was a decided opponent of the mission; but three of the four priests were so "evangelical," as to reject all dogmas which they could not find in the Bible, and the fourth was a man of no influence. Mr. Johnson had a congregation on the Sabbath, varying from five to fifteen, and one man appeared to have become truly pious.

Trebizond.

In the new station at Erzeroom, but little could be done. The Patriarch's edicts against intercourse with the mission were scarce needed, for all the superstitions of the Armenian church were vigorously alive. Yet, during the last three months of the year, some encouraging symptoms appeared, and Mr. Jackson was able to distribute about a hundred volumes from the press at Smyrna.

Erzeroom.

This year, the history of the mission in Syria became visibly entangled with European politics; so that henceforth a full explanation of all the changes that affected its prosperity, would require a perfect knowledge of the intrigues and secret motives of the principal courts in Europe, and their agents in the East. At

Syria and Palestine.

some future day, the facts that are now known and others that time shall have revealed, may be woven into a satisfactory narrative. At present, some general statements, sufficient to show the most important bearings of events, must suffice.

For a long time, France has been considered as the protector of Roman Catholic interests in the East ; and for that reason, the Maronites, the Greek Catholics, and the papal Syrians and Armenians have all been more or less under French influence. Russia is the protector of the Greek church ; acknowledged as such in some provinces by the Porte, and felt to be such everywhere. The Turkish Empire appeared, especially since the battle of Nezib, in 1839, to be falling into pieces ; and the great powers of Europe were watching each other, lest some one of them should become dangerously strong, by seizing too large a proportion of its fragments. France was in close alliance with Mehemet Aly, the viceroy of Egypt, under whom the Christians within his dominions, mostly of the Latin and Greek churches, enjoyed greater privileges than formerly. Great Britain, Russia, Prussia and Austria thought Mehemet Aly and the French interest too strong for the general safety, and agreed by treaty to restore some part of his possessions to the Porte. The Turkish fleet was also to be restored. France was urged to become a party to this treaty, but refused, as it was too adverse to the interests of her ally. It seems to have been believed for a while, both by the French and the Egyptian governments, that the treaty would not be carried into execution without the assent of France, for fear of producing a general war in Europe. The four powers, however, determined to proceed, and at all events to put the northern part of Syria, including Beirût, into the possession of the Porte. Thus, if Mehemet Aly should refuse to yield, the seat of the mission would be made the seat of war.

The mission could exert no influence over the action of such mighty elements. It could only pursue its labors as it had opportunity, and await the course of events. Mrs. Hebard died as became her profession on the 8th of February. Mr. Hebard soon after sailed for Smyrna, for the benefit of his health. Mr. Whiting, on his return, and Messrs. Beadle, Wolcott, Keyes and L. Thompson, with their wives, and Dr. Van Dyck, as a reinforcement, arrived on the second of April. May 7, Mr. W. M. Thomson, Mr. Beadle and Dr. Van Dyck left Beirût, on an exploring tour in northern Syria. They explored the country of the Nusairiyeh,* passed on to Antakia, the ancient Antioch, crossed over to Aleppo, and then repassed the mountains by a more southern route to Tripoli ; having selected, as the most favorable sites for new stations, Aleppo, and Lâdikiyeh, the ancient Laodicea *ad Mare* among the Nusairiyeh. At Tripoli, they found it no longer safe to travel by land. The Egyptian government had attempted some new exaction, in pre-

* Commonly called Ansaireea, or Ansairiyeh, which is a rapid pronunciation of the name with the article, en-Nusairiyeh.

paration for war, and the people of Lebanon had rebelled. They therefore took a boat and arrived at Beirût on the 5th of June.

This rebellion against Mehemet Aly happened just when the convenience of the four powers required it; for their fleet was approaching, to take the country out of his hands. It was attended with a great and sudden increase of friendship for the English. It was said that ten thousand of the Maronites were ready to become "English" in their religion. Ibrahim Pasha exerted himself to quell the insurrection before the arrival of the forces of the allies, and troops rapidly concentrated around Beirût. Missionary operations were suspended. Mr. Lanneau, whose disease of the eyes returned with increased symptoms of danger, left on the 11th of June, for Paris and the United States. Messrs. Beadle, Keyes, and L. Thompson, with their wives and Miss Tilden, left July 1, for Jaffa and Jerusalem. Dr. Van Dyck followed them. At Jerusalem, the brethren spent the summer and autumn undisturbed. They had worship on the Sabbath, attended by about a dozen friendly natives. They had one school in the city and another at Bethlehem, under native teachers. They found in various parts of Palestine, an increasing desire for instruction and confidence in the Bible.

Only Mr. W. M. Thomson and Mr. Wolcott remained at Beirût. While the storm of war raged around them, and their neighbors rushed into the city for protection, they remained unharmed in the mission houses, and furnished an asylum to the native assistants and many other friends of the mission. About the end of the month, the rebellion was so far quelled in that vicinity, that the brethren retired for pure air to summer quarters on the neighboring mountains, taking some of their pupils with them. August 14, a part of the fleet of the allies arrived off Beirût. Sir Charles Napier, its commander, immediately demanded the peaceable surrender of the country to the Porte, and that arms be restored to the inhabitants of Mount Lebanon, some of whom were still in rebellion against Mehemet Aly, and all of whom he exhorted to rise in favor of the Sultan. Hostilities were deferred for a while, to give time for consideration, and for correspondence with Egypt. Capt. Latimer, of the U. S. corvette *Cyane*, hearing at Smyrna of the danger to which the missionaries were exposed, sailed at once to Beirût for their protection. He called, with the consul, on the Egyptian commander, who promised to protect them in their houses at Beirût, though he might not be able to do it on the mountains. They therefore returned, August 29, to their homes. Here they intended to remain; but authentic information, confidently communicated, of the plans of the besiegers, showed them that it would be unsafe. They therefore sent their few remaining pupils to their friends, stationed guards in their houses, hoisted the American flag over them, and on the 8th of September, took refuge on board the *Cyane*, as Capt. Latimer had urged them to do. The next day, the allied fleet took its stations for the attack. The bombardment was commenced on the 10th, and continued a part of the 11th, when it was suspended for negotiations, which proved fruitless.

Mr. Thomson had an interview with the admiral, who promised to spare the mission property as far as practicable, and gave the brethren a pass to visit the coast. The next day, the bombardment was renewed; and Mr. Thomson, meanwhile, visited several villages, where he found the English intrenching themselves, and busy in distributing arms to the mountaineers, but he found no place where it would be safe to remain. He returned on board the *Cyane*, and the next morning Capt. Latimer, with them and the American and British consuls and their families on board, sailed for Cyprus. On the 18th he arrived at Larnica, and on the 20th sailed for Jaffa, to protect, if necessary, the missionaries there and at Jerusalem.

At Cyprus the brethren heard of the taking of Sidon, Tyre, and other places along the coast, of the complete arming of the mountaineers, and of the continued bombardment of Beirût. The house of the American consul, on the wharf, had been battered by shots from the fleet, and plundered by the pasha's soldiers. It was resolved that Mr. Wolcott should return, and save something if possible. Going on board a British steamer, he entered the harbor on the morning of October 10. The pasha had evacuated the town during the night, and the British forces were just landing to take possession. Mr. Wolcott landed with the troops. The American consul had just landed, and was surveying the ruins of his house. The magazine beneath it, containing most of the property of Mr. Beadle and Mr. Keyes, had not been opened. He then made his way through the ruins of the city to the suburb where the mission premises are situated. The American flag was still floating over his house, and the guard was on the ground. Soldiers had encamped in the garden, but had abstained from pillage. Several balls, some of them of 68 pounds weight, had penetrated the walls of his house, but the breaches were such as could be repaired. Some bombs had burst in the yard. Yet the furniture, the library, and the philosophical apparatus were uninjured. Mr. Thomson's house contained in its basement the native chapel, filled with goods which the natives had brought thither for safety. All there was safe. The field around Mr. Smith's house had been ploughed by cannon balls, and it was supposed that the new font of Arabic type, the finest in the world, had of course been made into bullets; but not a type had been touched, and even the orange and lemon trees within his inclosure were still bending with their load of fruit.

In a few days, the Emir Beshir surrendered himself to the British, and was sent to Malta; the subordinate chiefs joined the invaders with their forces, and the inhabitants returned to their dwellings. Another Emir Beshir, a relative of the former, was appointed prince of the mountains.

Mrs. Wolcott arrived from Cyprus, October 23, and Mr. and Mrs. Thomson early in November. The labors of the mission were gradually resumed. The seminary could not be opened till late in November; and then the third class was broken up, by the offer of high wages as

interpreters to British officers. Tannûs, the Arabic teacher, was sick ; but his place was supplied by Butrus el Bistany, who had been a teacher in the Maronite College at Ain Warka. Butrus appeared not only able and learned, but evangelical in sentiment. He had written a treatise against the corruptions of popery and the supremacy of the Pope. Another student from Ain Warka joined the mission. The Patriarch was enraged, and endeavored to get both these deserters into his power, but without success.

In Cyprus, the movement of the Greeks, the last year, Cyprus. to raise 53,000 piasters for the support of ten schools, ended in nothing ; but six schools which the mission had brought into being, were continued. In the girls' school, a remark on the immortality of the soul, found on the cover of one of the school books, brought up the question, "What shall we do to save the soul?" Each girl brought her answer in turn, on successive days, and the various means proposed by them were discussed. She whose turn came last, proposed prayer, as a means of saving the soul. None of the others had thought of it ; but when it was mentioned, they all agreed that it was peculiarly suitable, and on the 28th of January, with the unanimous approbation of her pupils, the teacher commenced praying daily with her school. Several useful tours were made by the missionaries, and every reader on the island, so far as they could learn, was supplied with some religious tract. Near the close of the year, a new Turkish governor arrived, and numerous changes of subordinate officers soon followed. The Greek archbishop, and all who had been active partisans of the Greek Patriarch at Constantinople, were among those who lost their offices. The disposition of their successors was not known.

The mission to the Nestorians found abundant reason Nestorians. to be thankful for the course of action to which divine Providence had led them. Almost all foreign missionaries find their greatest obstacle in the religious guides of the people to whom they are sent, whether heathen or nominally Christian. The priests are afraid of losing their power and their perquisites, and therefore set themselves against the missionary. The consequence is, that the mission is broken up or rendered inefficient by opposition, or, as most commonly happens, a new sect is formed, of men who discard their former guides and attach themselves to the missionaries. Among the Nestorians, this evil was avoided. The clergy, at the very beginning, seized upon the missionaries, and used them as means of their own improvement. They were the foremost students in the seminary, and the teachers of all the free schools. In an important sense, they put themselves at the head of the reformation which the mission came to effect. The bishops and priests who spent the week in studying and translating the Bible, on the Sabbath intermingled their services with explanations of passages of Scripture, and remarks upon them ; thus keeping the instruction of the people in their own hands. The missionaries preached on the Sabbath, in the lan-

guage of the people, to their boarding scholars and others, who might be considered as members of their own family.

As some of the people of Ooroomiah were anxious to hear preaching in their own language, and therefore wished to attend, but could not find seats at the mission house, Mr. Holladay, was appointed to find a place in some private house, where they might preach without appearing as rivals of the Nestorian clergy. Mr. Holladay applied to deacon Badel to find such a place; but Badel insisted that they must preach in the church. He refused to hear any objections, and insisted that bishops, priests, deacons and people would all be pleased. Finding the deacon unmanageable, Mr. Holladay called priests Abraham and Dunka to his aid; but they joined decidedly with the deacon. Succeeding so ill with the lower clergy, he next went to the three bishops, Yohanna, Elias, and Yoosuf. He expressed his fear, that some would think they wished to supplant the priesthood, and make converts to their own sect as the papists do. "What!" exclaimed Mar Yohanna, "do you think we do not know lambs from wolves?" The bishops were positive in their opinion. The preaching must be in the church. Nobody would be offended, and no harm would come of it. Accordingly, March 22, he preached in the church. Two priests of the city and deacon Badel took part in the services, and spoke a few words in confirmation of what had been said; and Mar Yoosuf solemnly admonished them, that now they knew their duty, and God would call them to account for their performance of it.

Preaching to the Nestorians had now fairly begun. Some of the missionaries had before spoken in a Nestorian church in some village, at the instance of the officiating bishop or priest; but from about this time, the calls became frequent. By the end of the year, they had stated preaching on the Sabbath at seven towns and villages. The missionaries preached in them all to the extent of their ability; and three bishops and four priests, several of whom appeared to be truly pious men, aided them when present, and to some extent supplied their place when absent. Several of the bishops and priests had become eloquent and powerful preachers. Priest Dunka spent this summer also among the mountains, preaching, as before, to attentive hearers.

Dr. Austin H. Wright sailed from Boston in March, to take the place of Dr. Grant, and arrived at Ooroomiah, July 25.

The press sent out for the use of this mission had been left at Trebizond; for it was too heavy to transport over the mountains on the back of a horse, and there was no other conveyance. It was therefore sold at Constantinople, and another was made, in pieces not too large for a horse to carry. With this press and a supply of Arabic type, Mr. Edward Breath sailed from Boston, July 21, and arrived at Ooroomiah November 7.* The press was set up, and on the 30th of November

* Miss. Herald, vol. 37, p. 381. Other documents say, Nov. 17.

commenced printing the Psalms in ancient Syriac, in a form adapted to the Nestorian church service. The Nestorians were overjoyed at this acquisition ; for hitherto the labor of supplying the schools, by the slow process of transcription, had been immense ; and supplying the whole clergy and people with the means of knowledge had been out of the question. A young Muhammedan noble, a member of the school, insisted that his brother should learn to print, and met all objections with such ingenuity and zeal, that he was allowed to take his place among the Nestorian apprentices, and engage in printing the Christian Scriptures. The Patriarch's brother, seeing him thus employed, quoted the words of the prophet Joel : " And it shall come to pass, that I will pour out my Spirit upon all flesh."

The relations of the mission to the Muhammedans continued to be interesting. The king's uncle, the prince Malek Kasem Mirza, was now governor of Ooroomiah. While residing at Shishewan, on the south-east of the lake, he had been enthusiastically engaged in attempts to introduce various European arts and manufactures. His experiments were continued at Ooroomiah, where his work-yard presented a very animated and interesting scene. He sometimes visited the missionaries, and sometimes entertained them at his palace. One of his nephews, a prince about twenty-three years of age, already distinguished as a poet and as one of the best Persian scholars in that part of the empire, was a pupil in the school for Muhammedan youth. The prince-governor himself was inspector of schools in northern Persia, and in that capacity visited both the Muhammedan school and the Nestorian seminary, exhorting and encouraging the scholars with good effect.

During the winter, the Patriarch had written to Dr. Independent Nestorians. Grant, urging him to return to the mountains in the spring, to execute the plans they had laid. As it was necessary for Dr. Grant to visit the United States, he determined to visit the Patriarch first, and to enter the mountains from the east. He left Ooroomiah, May 7, with his son, about four years old, and accompanied by Mar Yohanna and Mar Yoosuf. At Salmas they were joined by two brothers of the Patriarch, who had spent the winter at Ooroomiah. They found the Patriarch at Julamerk, where they remained with him ten days ; as the bridge leading across the Zab to his residence had just been swept away by the torrent, and the river was impassable. After full and friendly consultations, both with the Patriarch and with Suleiman Bey, the Hakary chief who presided in the absence of his superior, and who furnished him with a letter to the next chief on his route, he left Julamerk, May 25, returned up the Zab to Bashkalleh, and thence struck across the mountains to Van ; and thence, by Erzeroom, Constantinople and Smyrna, arrived at Boston on the third of October.

Meanwhile the Patriarch had a visit and offer of help Ainsworth and Rassam. from another quarter. It was from William Ainsworth, Esq. and Mr. Rassam, who travelled at the joint expense of the English Society for Promoting Christian Knowledge and the Royal Geographical Society

of London. Mr. Rassam is a native of Mosul, of Nestorian descent. He was originally a "Chaldean," as the Nestorians who have submitted to the Pope are called. When Mr. Perkins was at Malta, on his way to commence the Nestorian mission, Mr. Rassam was there, in the service of the Rev. Mr. Schleinz, of the Church Missionary Society, as a translator, and performed the principal labor of preparing the Syriac spelling book, for the use of the mission at Ooroomiah. At Malta, he embraced Protestant sentiments, and married an English lady. He was now English vice-consul at Mosul. Having waited some time for the melting of the snow and for instruments from England, they left Mosul on Sabbath evening, June 7, and passing through the village of Sheikh 'Adi, the chief seat of Yezidee worship, arrived at Amadiéh on the 10th. They sent to the Nestorian bishop of Berrawi to announce their coming and request a free passage, and having obtained a favorable answer, set forward on the 13th, accompanied by priest Mandu, of Amadiéh. They spent the Sabbath with the bishop, at and near Duree. On Monday, they reached Lezan, the first village of the independent Nestorians. The next day, they started for Asheetha, the most important of the Tiyary villages; but the armed guard furnished by the melik of Lezan, led them directly towards Julamerk, and they did not discover their error till it was too late to correct it. On Friday, the 19th, they reached the vicinity of Julamerk, and sent notice of their arrival to the Patriarch, who was still there. The Patriarch replied, by their messenger, that it would not be best for them to enter Julamerk, where all their motions would be watched, and no private conversation permitted; but his brother would receive them at a neighboring Armenian village, where he would visit them the next morning. They were lodged in the vestibule of the Armenian church, "where," says Mr. Ainsworth, "the people for two days had the extreme satisfaction of worrying us till we had nearly lost all patience. We were never, for one moment, night or day, without a number of men around us, whose only amusement was, to examine all our things, to pass jests, and fling epithets of scorn upon their visitors. I was not allowed to take any notes, being carefully watched night and day." The Patriarch visited them early Saturday morning, and apologized for the mode of their entertainment, by saying that the place where they were was not his brother's home. The travellers thought him "evidently timid in regard to the Koords." They gave him presents of calico, boots, olives, pipe-tops, frankincense, soap, snuff, &c." The value of which formed a subject of discussion among the company present. The Patriarch hinted that a watch would be acceptable. They then entered upon the subject of their agency. Mr. Ainsworth says: "The Patriarch felt and expressed the greatest anxiety to enter into friendly communications with England, and to avail himself of the kind interest felt in the education and moral and religious improvement of his people by many of the inhabitants of Great Britain. These subjects having been all discussed at length, Mar Shimon took his departure for the castle, his brother

remaining to keep us company." Mr. Ainsworth says nothing of any occurrence on the Sabbath. On Monday they proceeded on their journey, and following the Salmas road, arrived at Ooroomiah on Saturday night. Without stopping to visit the American mission or the Nestorian clergy, they pursued their journey the next morning, and returned by way of the Sidek pass, on the south of the Nestorian country, to Mosul, where, by travelling on the next Sabbath also, they arrived on Monday, July 6.

There is another account of this visit, which it seems necessary to mention, though it cannot be given as authentic. It is, substantially, as follows: Messrs. Ainsworth and Rassam were at first supposed to be friends and fellow laborers of the American mission; but their conversation proved them the reverse. They represented the American missionaries as men destitute of any substantial character, as enemies of the fasts and all the rules and institutions of the church, and as men against whom the Patriarch must be on his guard, lest they should pervert his people. By such remarks they brought upon themselves the suspicion of being Roman Catholics in disguise. This produced an excitement, which, for a time, threatened to be dangerous. They then changed their tone, said the American missionaries were good men, and professed to be their friends. They were very anxious to make an arrangement with the Patriarch, for the establishment of schools among his people by their Society; but he told them that he was already under an engagement with Dr. Grant, and would not assent to their proposal; but, as a means of avoiding further importunity, he consented to receive another visit from them the next year.

It would be unsafe to blame any one severely, on the authority of this report. Mr. Rassam may have said things in Syriac, without Mr. Ainsworth's knowledge. Mr. Ainsworth, in attempting to converse with people of a strange language, may have been misunderstood. The story may have undergone changes in passing from mouth to mouth. Still, it is certain that an impression of this kind was made among some of the Nestorians. They learned, as they supposed, that there were different and rival sects in Christendom, who were anxious to be their instructors, and who might be induced to bid against each other for the privilege. On this belief, one man built a fraudulent attempt to enrich himself; which, however, had no important consequences, except to its author.

It is understood that the Society for Promoting Christian Knowledge has decided not to attempt a mission among the Nestorians.

At Tabriz, Mr. Merrick nearly completed his work on the Life and Religion of Muhammed, as contained in the Persian traditions, and assisted the Rev. Mr. Glen in revising the Persian translation of the Old Testament; but he found no opening for direct missionary labor among the Persians.

In southeastern Africa, the destruction of the tyrant Dingaan was completed. In January, the Boers and Umpandi both

Mission to the
Persians.

Mission to the Zulus.

marched against him. He was defeated in a bloody battle by Umpandi, and then pursued by a detachment of the Boers to the extreme limit of the Zulu country. Not long afterwards, he was put to death by a native chief, whom, in the days of his power, he had attempted to destroy. Umpandi was now left without a rival; but it was uncertain how the Boers would finally dispose of him and the country. He appeared willing to have a mission among his people, but no definite arrangements were made for commencing it, till the next year. Meanwhile, the Sabbath congregation at Umlazi amounted to 500; the Sabbath school contained more than 200 children; the day school, forty; and there was preaching regularly on the Sabbath at a place about six miles from the station. The Boers were determined to have Mr. Lindley for their pastor. They built him a house, and nearly supported him. He preached to them on the Sabbath, and taught a school of about 100 scholars. He found some pious people among them, and organized a church, with men of suitable character for officers. They insisted that he should take a dismission from the Board, and be legally settled among them as a minister of the Reformed Dutch Church. They offered him a salary of £100, besides his house, and more if it should be necessary. They insisted that they needed his labors as much as the Zulus did. It was certain that a large part of the Zulus would be settled among them, as a dependent peasantry, and that the prevalence of religion among them was indispensable to the success of the mission. For such reasons, all parties thought that the request ought to be granted. The arrangement has since been made.

Mr. Grout arrived at Port Natal, on his return, June 30, and spent the remainder of the year principally in making arrangements for a new station somewhere among Umpandi's people.

Cape Palmas. In Western Africa, the most important change was the establishment of Dr. Wilson at Fishtown, early in September. Preaching on the Sabbath and a day school under the care of Mrs. Wilson were soon commenced, and successfully maintained. At the close of the year, the communicants in the Cape Palmas mission church were twenty-three, of whom twelve were natives. The pupils in the seminary were about fifty, and in all the schools, 125. The native superstitions were evidently losing their power. It was supposed that one third of the influential men at Fair Hope had thrown away their gree-grees. Many openly denounced the fetish men as impostors. The touch of salt water, it was supposed, would drive the fetish man's devil away, and destroy his power. As a punishment for some offensive conduct, the people dragged eight of them to the sea shore, and gave them a thorough immersion; assuring the rest of the class, that they must behave themselves well, or receive the same treatment.

Cherokee Mission. The Cherokee mission, and the Cherokees themselves, still felt the consequences of their late removal. They had a government, acknowledged by both parties among themselves, but not acknowledged by the United States, and unable to repress disorders and

immorality as was desirable; and their minds were distracted by the insecurity and uncertainty of their affairs. The strength of the mission, too, was reduced. Mrs. Worcester died in May, Mr. Washburn obtained a dismission in June, and others were absent. Yet more was accomplished than could have been expected. The school house at Dwight was rebuilt, and the school opened in March. About 225 children received instruction, during some part of the year, in five schools. The native preachers, Huss and Foreman, were laborious, acceptable and useful. Five Cherokees were added to the church at Honey Creek, where Huss was stationed, in April, seven in August, and two in October; and seven others were candidates for admission. Some of the other churches received small accessions.

The Choctaws were beginning to recover from the Choctaw Mission. effects of their removal. Sixty-six were added to the churches. A new church was organized in August, in the southwest part of the country, where the people were mostly Chickasaws. There, almost a hundred miles from the mission, some who had been members of the old Chickasaw church at Monroe, east of the Mississippi, had kept up meetings for prayer, singing and exhortation. The Spirit of God had been with them, and souls had been converted. This new church, at the end of the year, contained thirty-three members, fifteen of whom were received on examination. The chief instruments of this preservation and revival of religion were two black men, who were slaves. The Board had six schools in the nation, with about 160 pupils, and there were three government schools with 67 pupils.

The Pawnee mission could do little but wait for the Pawnees. completion of arrangements for commencing the new settlement on the spot that had been selected. The settlement was not commenced till the next year.

During the year ending with May, 1840, five persons Sioux. were added to the church at Lac qui Parle; and during the remainder of that year and the first five months of the next, nine more; making the whole number, from the beginning, forty, exclusive of the mission families. The Lake Harriet church contained seven members. About a hundred attended school some part of the year. The translation of the Gospels of Matthew and Luke, and the Acts of the Apostles, was completed, and some other parts of Scripture commenced. A vocabulary of about 6000 Dakota words had been collected, and some progress was made in preparing a grammar of the language. In September, Mr. Riggs and Mr. Huggins visited the western bands of the Sioux. On reaching the Missouri, they found it a mile in width, the same rapid and muddy stream as where it joins the Mississippi, a thousand miles below. The western bands seemed less prejudiced against Christianity than the eastern, and more willing to receive missionaries. They found reason to believe that the whole number of Sioux was about 25,000. From a careful observation of births and deaths, and from

other evidence, Dr. Williamson concluded that the Dakota race was increasing in numbers.

Ojibwas.

Among the Ojibwas, the most noticeable event was the religious awakening at Pokeguma, early in the winter. At one time, it seemed to affect nearly all the adults in the congregation. Twelve or fifteen, including some white men residing in the vicinity, professed to renounce their sins and take the word of God for their rule of life. During the summer, the congregation was scattered; but on the return of winter, it became larger than at any former time, and religious feeling seemed to revive. There was an evident progress in regard for education and the arts of civilized life.

Stockbridge.

Of the five members of the Stockbridge church who died this year, one was Bartholomew S. Calvin, a Delaware by birth. In his youth, he was selected by the Rev. John Brainerd, brother and successor of the celebrated David Brainerd, to receive a liberal education at the expense of the Society in Scotland for Propagating Christian Knowledge. In his sophomore year, the war of the Revolution stopped the transmission of funds. He was obliged to leave college, and passed many years as a schoolmaster. About the year 1806 he joined a Baptist church; but afterwards became intemperate, and his ruin appeared inevitable. In the revival which followed the establishment of this mission of the Board in 1828, Calvin was brought to repentance, and from that time was an eminent pattern of temperance and piety. His mother had been converted under the preaching of David Brainerd.—At the close of the year, an interesting revival was commencing at this mission.

Eastern Indians.

Among the New York Indians and Abernauquis in Canada, the history of the year was moderately favorable, without any remarkable event.

Oregon.

But little is known of the history of the Oregon mission for this year; and probably but few noticeable events occurred. It appears, however, that among the Kayuses and Flatheads, the usual work of a young mission went on with encouraging success; while among the Nez Perces appearances were less promising.

Sandwich Islands.

At the Sandwich Islands, it was time for those who had been affected, but not truly converted, in the great revival, to fall away; for those who only counterfeited piety, to become tired of their hypocrisy, and throw off the mask; and for Christians whose zeal had outrun their other graces, to grow unreasonably cool and careless. In short, it was time for a reaction; and this reaction was aided by all the power of popery and intemperance. Yet, during the year, there was more or less of revival at all the stations on Hawaii, and at some places on the other islands. At the annual meeting in May, the number of admissions within twelve months had been 4179, and the number from the beginning, 21,379. There were nineteen churches, containing 18,451 members in regular standing. The church at Hilo contained 7022

members. At Waimea, on Hawaii, 2016 had been suspended for unchristian conduct during the year, and 1127 of them remained under censure, while 3404 were in regular standing. The cases of suspension in all the other churches were 418, of whom 105 had been restored. Excommunications in all the churches had been 202 during the year, and 327 from the beginning. Among the deaths, the most important was that of Hoapili, the governor of Maui, the highest male chief except the king. He was one of the earliest converts and most eminent Christians in the nation.

Popery and intemperance rendered each other important aid. The priests aided the grog-shops, by teaching the lawfulness of drinking alcoholic drinks; and the grog-shops nourished an appetite which made people love such preaching and follow the preachers. Grog-shops were multiplied at Honolulu, and in some parts of Oahu the natives began to manufacture a kind of whisky. Fanaticism of the grossest form lent its aid. One man on Oahu pretended to be the Messiah, and obtained followers. Some pretended to be possessed by devils, and another pretended to cast out devils by a variety of incantations. Universalism and infidelity showed themselves, and heathen songs and sports were resumed. All these forms of error, folly and vice belonged to one party, and composed a grand anti-protestant influence, of which popery was the exciter and the leader. A bishop and three priests arrived early in the year, and three more priests and some lay assistants in November. They made vigorous efforts to obtain converts, especially on Oahu, and in the western and northern parts of Hawaii; but were less successful than they expected to be, and indeed less than they thought they were. Hundreds of apparent converts left them before the end of the year. At Kailua, they were deliberately cheated. A large number of natives, acting in concert, joined under a fictitious name. Having gratified their curiosity by seeing "the pope and the images" to the best advantage, they disappeared; and when the priests inquired for them, no such persons could be found. In all parts of the Islands, those who witnessed the Roman Catholic worship generally agreed that it was idolatry, a religion of the same kind, essentially, with that which they had practised in the days of Kamehameha the great. David Malo, one of the most intelligent of the natives, made the tour of Oahu for the purpose of lecturing on the subject, for which his intimate knowledge of the old idolatry admirably qualified him. When the priest insisted that their use of images was not exactly worship, the natives quoted from the Second Commandment, "Thou shalt not bow down unto them." The bowing down could neither be denied, nor explained away to the satisfaction of the people. But very few of the members of the churches became their followers. Even those who were under censure very generally rejected them.

The United States Exploring Expedition arrived about the last of September, and remained seventy days. Commodore Wilkes "set his face as a flint against intemperance, and the rash doings of Capt. La-

place. Capt. Hudson, a pious man, visited the churches, and repeatedly addressed them with good effect. The general deportment both of the officers and scientific corps was such as to strengthen every good influence. The squadron expended 62,000 dollars for the supply of its wants while at the Islands.

In October, the king visited Honolulu. The state of morals on the island was made known to him. Commodore Wilkes, his officers and the American consul gave their advice. The result was the publication of a law, prohibiting his subjects to make or use intoxicating drinks. About the same time, Christians were alarmed at the growing degeneracy and the fall of some members of the churches. Special prayer, public confession of unfaithfulness and renewal of covenant was followed by appropriate effort, especially at Ewa. Intemperance, except the town of Honolulu, was effectually stopped, the tide of demoralization was turned back, and piety visibly revived. December 6, 101 were added to the Second Church at Honolulu, making 286 during the year 1840.

The common school system was in danger. Principally through the influence of the Seminary at Lahainaluna, there was a better supply of teachers than formerly, but they were leaving the employment. The new code of laws left every native, master of his own earnings, except so much as went to pay his taxes; and the teachers began to be left without support. To remedy this evil, a law was enacted near the close of the year, requiring all children over four and under fourteen years of age to attend school five days every week. A piece of land was also to be set apart in each school district for the support of the teacher; and each man was to labor on it nine days in the year. Three of these days were to be taken from the king's time, three from the local chiefs, and three from his own. Under this law, the schools rapidly increased in numbers.

The progress of the natives in the various arts of civilized life was slow, but manifest; though manifestly checked by the demoralization which popery and its attendant vices had introduced. Several good meeting houses and school houses were built. There was an increase of comfortable private dwellings, and some improvement of roads and bridges. At Wailuku, Mr. Armstrong assisted in breaking twelve yoke of oxen, and transportation on the backs of men was going out of use. At the king's request, he had encouraged the growth of sugar cane, of which there was a fine crop of sixty or seventy acres, and a good mill, erected by a China-man, for its manufacture. The plough was beginning to assume its proper station. There was some reason to hope that the progress of depopulation had been checked. Dr. Andrews found that at North Kona, on Hawaii, the births were more numerous than the deaths; affording a ground for hope, that the Hawaiian race might be preserved from extinction.